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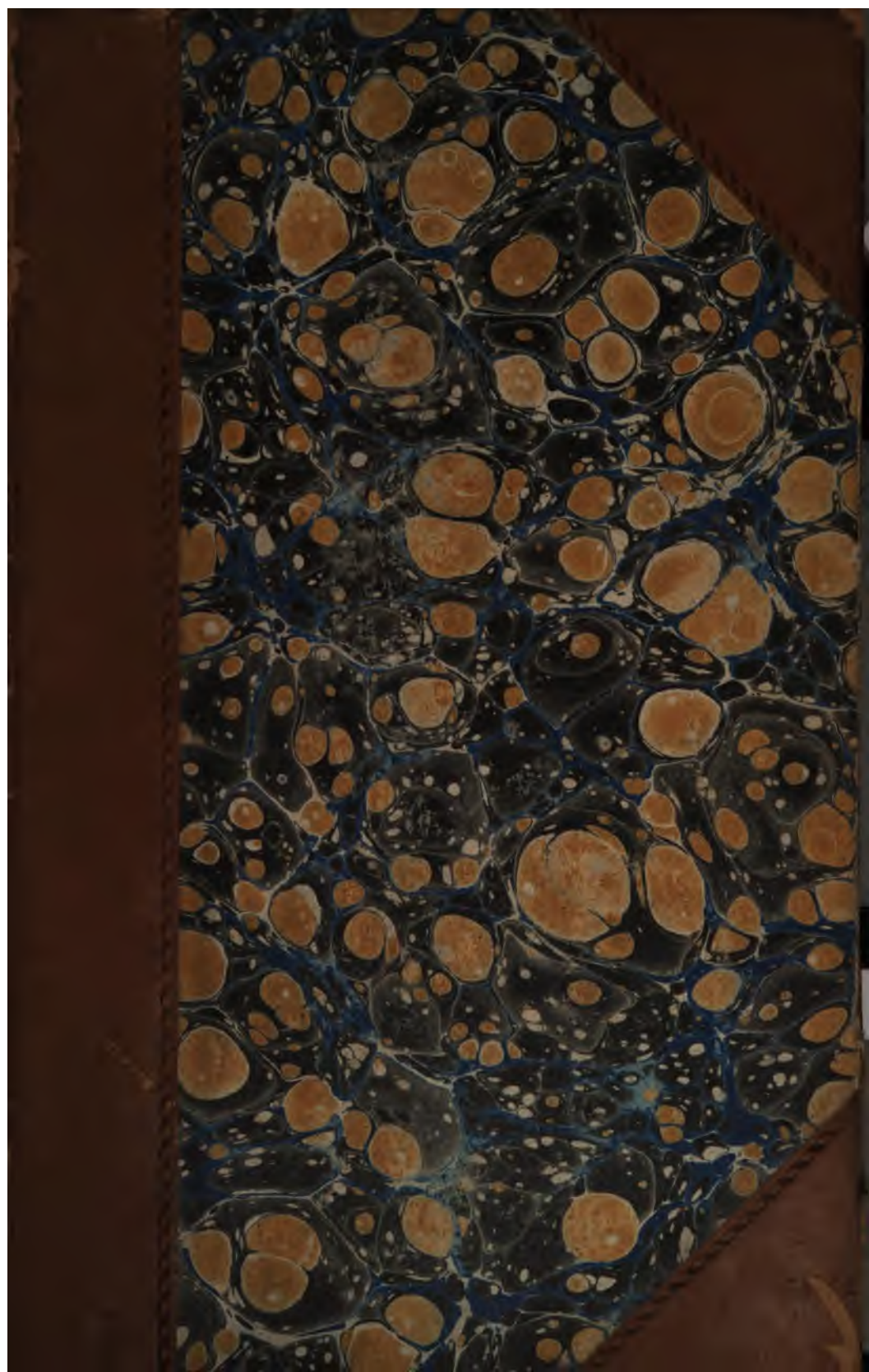
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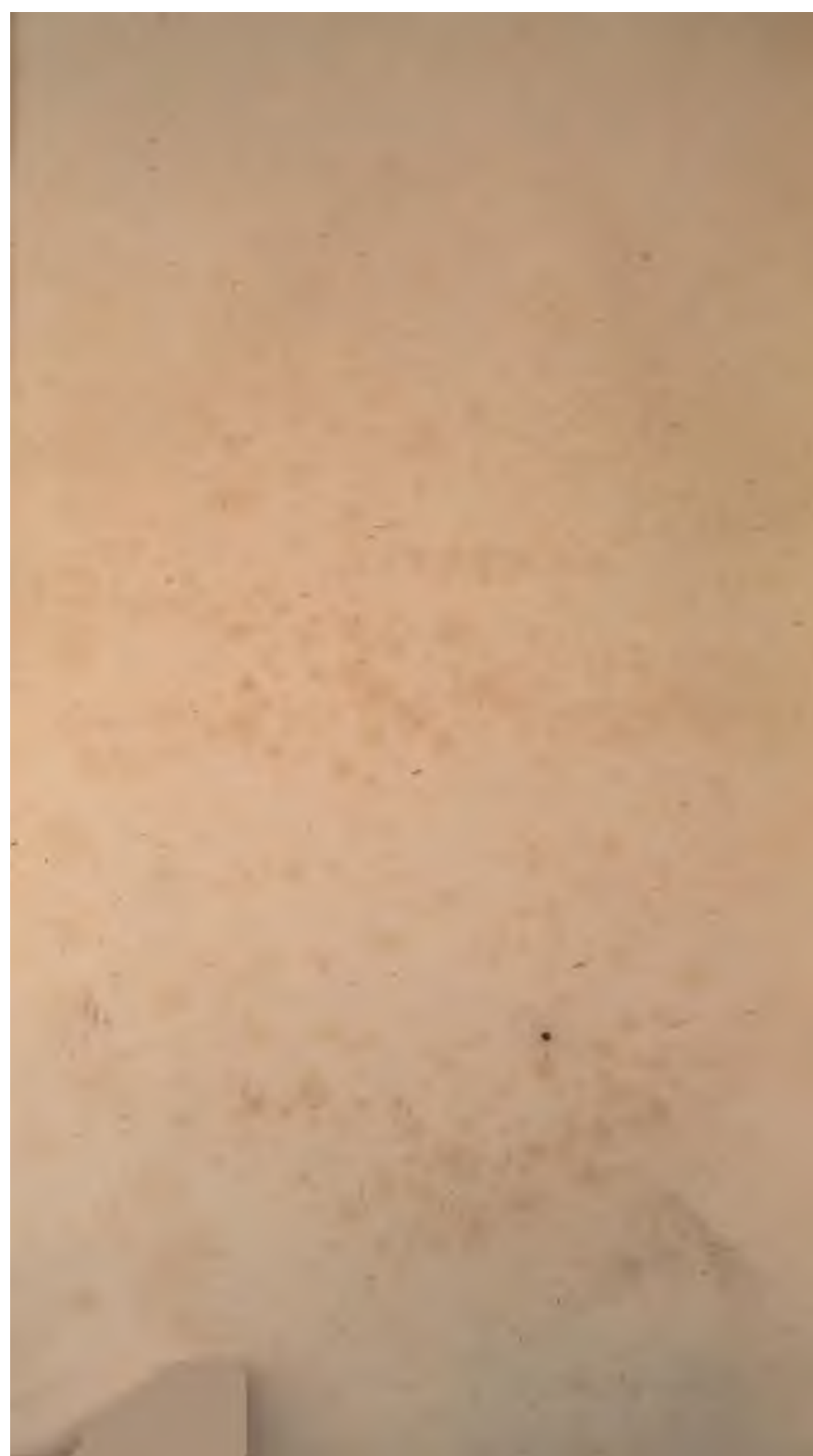
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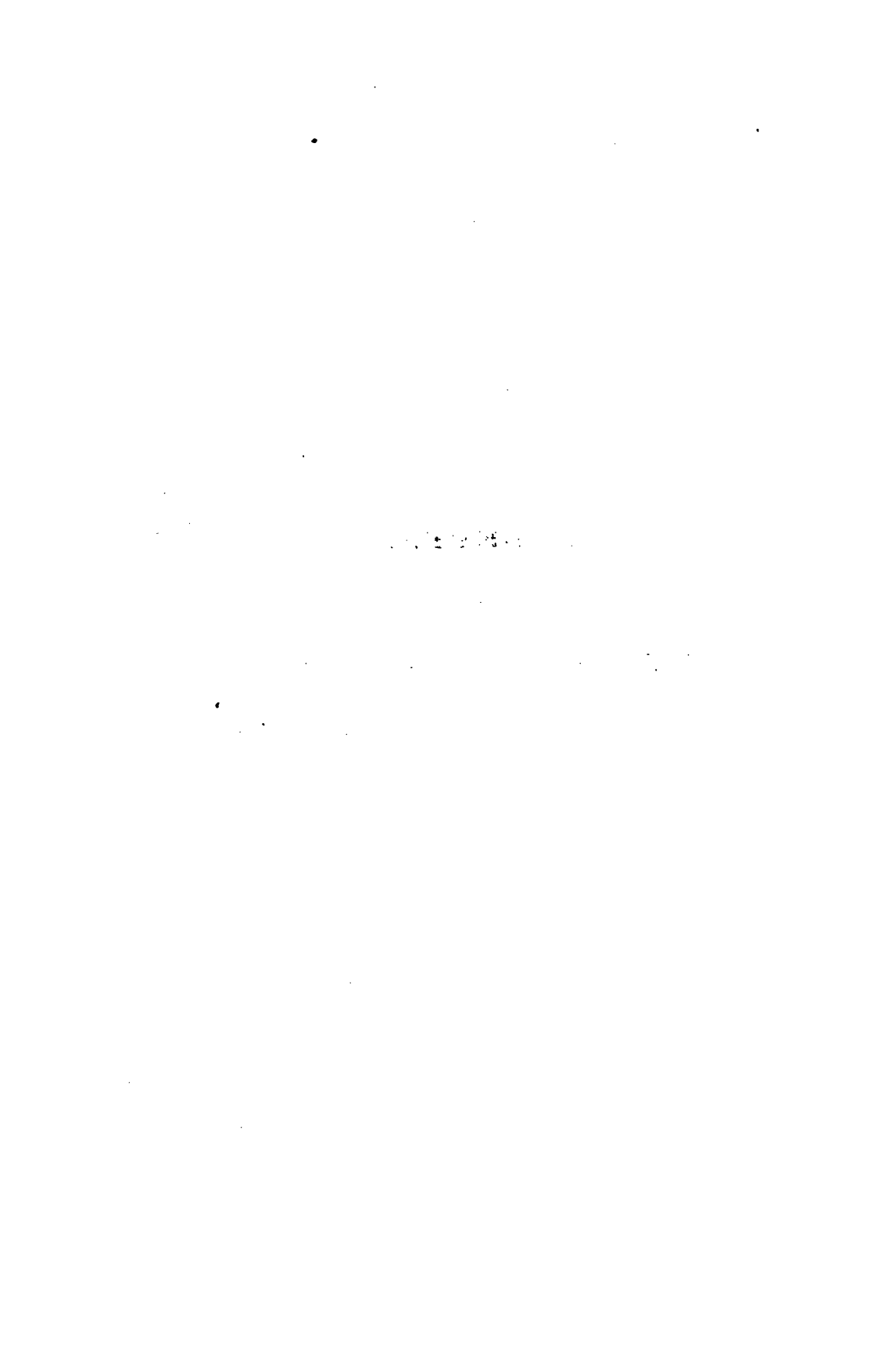


A LETTER

TO THE

REVEREND THOMAS BEYNON,

ARCHDEACON OF CARDIGAN.



54. 1829.

A LETTER
TO THE
REVEREND THOMAS BEYNON,
ARCHDEACON OF CARDIGAN,
IN REPLY TO
A VINDICATION OF THE LITERARY CHARACTER
OF
PROFESSOR PORSON,
BY
CRITO CANTABRIGIENSIS:

AND
In further PROOF of the AUTHENTICITY of 1 JOHN, v. 7.

BY
THOMAS BURGESS, D.D. F.R.S. F.A.S. P.R.S.L.
BISHOP OF SALISBURY.

*Ου γὰρ λογογραφῶν, ἀλλ' ἐπισχίζω τὴν ἀπάτην
βυλομῖνοι, ταῦτα γραφομῖν.*

Gregor. Naz. Orat. 51. p. 744.

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1820.

785.



AUGUSTINUS, c. Faustum, L. 11. c. 6.

**Quid vobis faciam, quos ita obsurdavit iniquitas, [*in-
æquitas*] ut quicquid adversum vos (ex scripturis) probatum
fuerit, non esse dictum ab Apostolo, sed nescio quo *falsario*
sub ejus nomine scriptum esse audeatis ?**

INTRODUCTION.

THE controversy respecting the authenticity of 1 John v. 7. originated from Erasmus's omission of the verse in his first and second editions of the Greek Testament. It was omitted by him, because it was not contained in the MSS. from which he printed those editions; but it was extant in the Latin Version; nor had its authenticity ever been questioned, before the omission of it by Erasmus, and his defence of his editions. It was however restored to the text by him in his third edition, on the authority of a manuscript found in England, which contained the verse.

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From that time to the present, the verse has been rejected as spurious, or defended as authentic, according to the different views, which have been taken of it and of its evidences by learned men, both unbelievers in the doctrine of the verse and believers. In the sixteenth century its chief opponents were Socinus, Blandrata, and the Fratres Poloni; its defenders, Ley, Beza, Bellarmine, and Sixtus Senensis. In the seventeenth century its authenticity was denied by Sandius and Simon, and asserted by Gerhardus, Hammond, Bull and Grabe. In the eighteenth century the verse was maintained by Mill and Bengelius, and opposed by Wetstein, Griesbach, and Mr. Porson, the *Vindication* of whose Letters to Archdeacon Travis by Crito Cantabrigiensis has given occasion to the following Tract.

The grounds of objection to the authenticity of the controverted verse, and the

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reasons for its defence, have been nearly the same on each side from the beginning of the controversy, with this difference, that the grounds of objection to it have decreased, and the evidences of its authenticity have proportionably increased. One very weighty objection to the verse was its *imputed* absence from the *ancient* Latin Version; but this was an *error* occasioned by the misapprehension of the Prologue to the Canonical Epistles. From Beza to Mill this objection was admitted by the defenders of the verse. But that which was once an evidence of spuriousness, has, since the time of Bengelius, become a substantial evidence of its authenticity. *Habet* (versum) says that learned Editor, *Latina versio antiquissima*,

The reasons for its rejection are (as *now* asserted by its opponents), that it is not found in any Greek MS, before the six-

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teenth century, nor in the earliest and best critical editions of the Greek Testament, nor in any ancient version but the Latin, nor in the most ancient MSS. of the Latin, nor once quoted by any one of the Greek Fathers, nor by any one of the Latin. On these negative positions rests the whole strength of the opposition to the verse. If, then, these objections may be disproved, (and not one of them can be verified, except that which relates to the Oriental Versions,) we establish the affirmative of the question in support of the authenticity of the verse, consisting of the following facts: That the verse is extant in the *Princeps Editio*, printed from the Vatican, Rhodian, Alcala, and other MSS.—in Erasmus's third edition from the Codex Britannicus,—and in two actually existing MSS. of the fifteenth century, if not of an older date;—that it is quoted by Greek writers

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of the fourteenth and fifteenth centuries, Calecas and Bryennius ;—in the Greek Acts of the Lateran Council in the thirteenth century ;—in the Greek text of Euthymius Zigabenus's *Panoplia Dogmatica*, of the twelfth ;—and was extant in the Greek copies of St. John's Epistle of the ninth century at the latest ; for it is quoted as a part of the Greek text of St. John's Epistle, and the omission of it in some Latin copies is reprobated, in the Prologue to the Canonical Epistles, which in that century was considered as a work of antiquity, and ascribed to Jerome by no mean authority, Wallafrid Strabo, the author or reformer of the *Glossa Ordinaria*.

The Prologue is the most ancient *express* evidence of the Greek text of the seventh verse. But the Latin version, which is more ancient than any Greek MS. now extant, carries our evidences of the verse

INTRODUCTION.

to the earliest ages of Christianity. For though the verse is wanting in some Latin MSS. which have the eighth verse, yet others, and those the most ancient, omit the eighth and retain the seventh. Both verses were liable to the same accidental omission from the *homœoteluton*; but, as may be seen in any series of examples of such omissions collected from MSS., the first of two similar words or clauses was most liable to omission; and, therefore, the seventh verse is much more frequently wanting in MSS. than the eighth. The transposition of the two verses which exists in some very ancient MSS. may be accounted for from the same cause. The seventh verse having been omitted, was placed after the eighth to prevent erasure. The literal interpretation of the eighth verse, as explained by Augustine, Eucherius, Cassiodorus, the Glossa Ordinaria,

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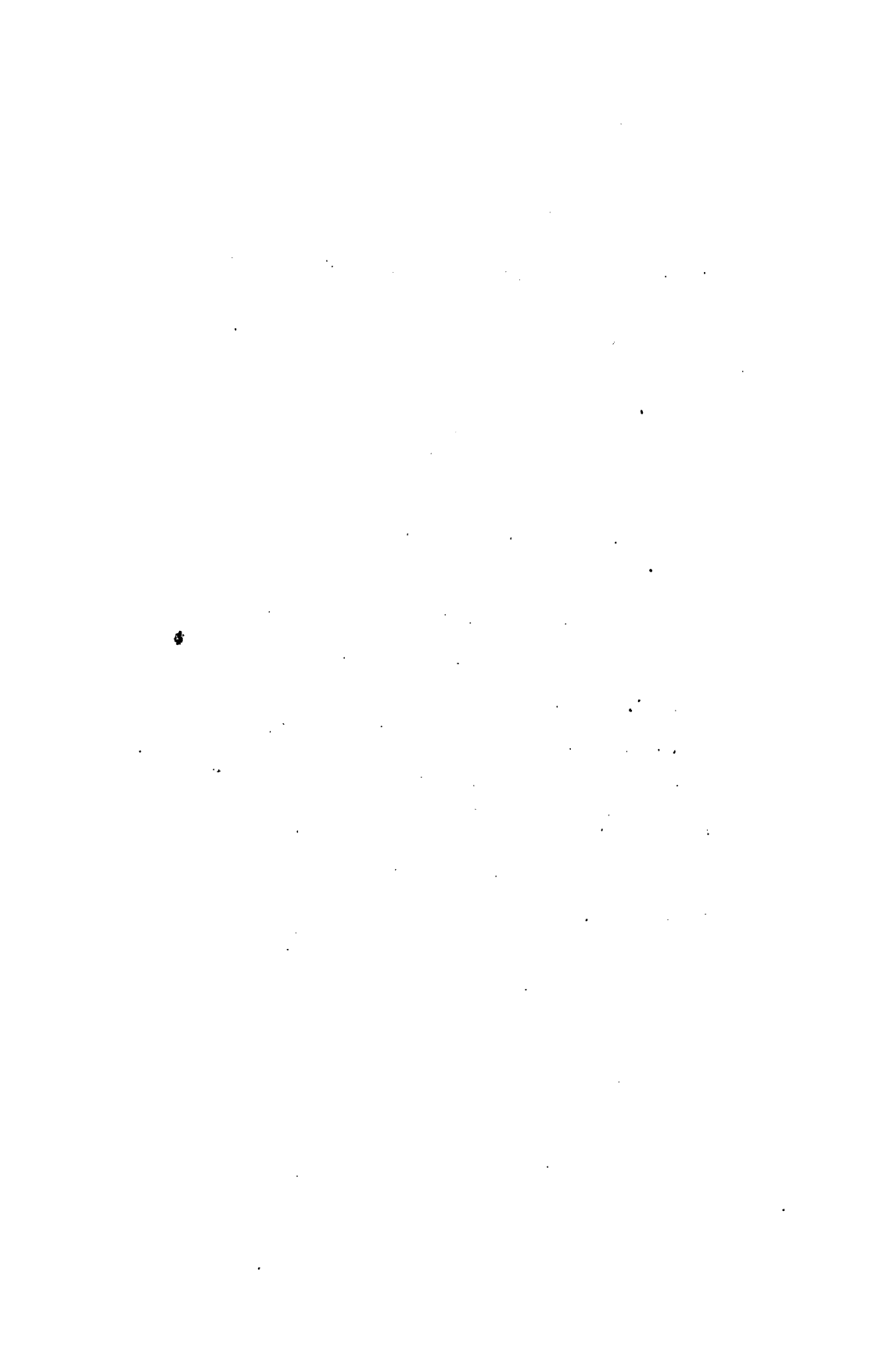
&c., totally excludes the eighth verse from *immediate* connection with the sixth ; and is, at the same time, an evidence of the necessity of the seventh, and of its indispensable precedence before the eighth.

To these satisfactory *external* evidences of the seventh verse, and of the cause of its original omission, we have to add the *internal* character of the passage, which authenticates the verse by a clearness and particularity of evidence, (arising from its *diction*, and relation to its *context*, as well as to the *general scope* of the Epistle and the Gospel of St. John,) which, in the opinion of Bengelius,* abundantly compensates for the paucity of Greek MSS. containing the verse.

T. S.

AUGUST 23, 1828.

* *Omnes penuriam codicum compensat.*



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the following table, the data are presented in a form which
 will enable the reader to compare the results of the
 different studies.

Year	1910	1920	1930	1940	1950
Population	100,000,000	120,000,000	130,000,000	140,000,000	150,000,000
Area	3,600,000	3,600,000	3,600,000	3,600,000	3,600,000
Population per square mile	27.8	33.3	36.1	38.9	41.7

The above table shows that the population of the United States
 has increased steadily since 1910, and that the population
 per square mile has also increased steadily.

The following table shows the number of farms in the United States
 in 1910, 1920, 1930, 1940, and 1950.

Year	1910	1920	1930	1940	1950
Farms	6,000,000	5,500,000	5,000,000	4,500,000	4,000,000

The above table shows that the number of farms in the United States
 has decreased steadily since 1910.

The following table shows the number of persons employed in
 agriculture in the United States in 1910, 1920, 1930, 1940,
 and 1950.

Year	1910	1920	1930	1940	1950
Persons employed	10,000,000	9,000,000	8,000,000	7,000,000	6,000,000

The above table shows that the number of persons employed in
 agriculture in the United States has decreased steadily since 1910.

The following table shows the number of persons employed in
 manufacturing in the United States in 1910, 1920, 1930, 1940,
 and 1950.

Year	1910	1920	1930	1940	1950
Persons employed	10,000,000	12,000,000	14,000,000	16,000,000	18,000,000

The above table shows that the number of persons employed in
 manufacturing in the United States has increased steadily since 1910.

The following table shows the number of persons employed in
 service industries in the United States in 1910, 1920, 1930, 1940,
 and 1950.

Year	1910	1920	1930	1940	1950
Persons employed	10,000,000	12,000,000	14,000,000	16,000,000	18,000,000

The above table shows that the number of persons employed in
 service industries in the United States has increased steadily since 1910.

The following table shows the number of persons employed in
 transportation in the United States in 1910, 1920, 1930, 1940,
 and 1950.

Year	1910	1920	1930	1940	1950
Persons employed	10,000,000	12,000,000	14,000,000	16,000,000	18,000,000

The above table shows that the number of persons employed in
 transportation in the United States has increased steadily since 1910.

PREFACE.

THE title which Crito has affixed to his Work, gives it the air of a party, personal, and local question. I might have entitled the following Tract : *Porson not vindicated by Crito Cantabrigiensis* : for its object is to shew, that Mr. Porson's charges of *forgery, falsehood, pious fraud, and interpolation*, brought against the controverted Verse, and the Church, which countenances it ; and his *negative* arguments of *no external evidence, no citations of the Verse by the Greek Fathers, &c.* have not been verified by Crito Cantabrigiensis. But I was unwilling to exemplify in the title what appears to me exceptionable in the discussion of this important subject, which should, as far

as possible, be divested of every thing personal, local, and irrelevant. It is therefore necessary, for the sake of an impartial consideration of the question, that it be replaced on its most general and real ground. I have, therefore, in the preceding Introduction, and in this Preface, taken such a general view of the subject, as may be useful to a reader, who is not conversant with the controversy. I shall, also, point out sources of information, which will be necessary to him besides Mr. Porson's Letters and Crito's Vindication. Crito indeed says: "Let a
"man read every thing that has been written on the controverted text, previously
"to the time of Mr. Porson, and when he
"has afterwards perused the 'Letters to
"Travis,' he will confess *that* to be the
"work from which he has derived the fullest information on the subject." (Vindicat. p. 347.) If I may venture to trust

to some experience which I have had in the study of this subject, I can assure my young readers that the fullest information on the subject is to be obtained not from Mr. Porson's Letters, but from the observations of Mill and Bengelius on the passage; from the *Commentatio Uberior* of Joannes Gerhardus, published early in the 17th century, and reprinted at Jena 1721; and from Kettner's *Historia Dicti Johannei*, Francof. 1713. From any one of these they will derive much information on the subject, which was not to be expected in Mr. Porson's critical dissection of Archdeacon Travis's defence of the verse; but which is indispensably necessary in order to form a competent judgment of the Greek Professor's decisions against the controverted verse. If to the Disquisitions before mentioned, the reader should add a *Dissertation on the Passage of St. John* by Bernardus Maria De Rubeis (Venetiis 1755), and

Mr. Nolan's *Inquiry into the Integrity of the Greek Vulgate*, (London, 1815,) he will see that much more is necessary to a full information on the subject than is to be found in Mr. Porson's "Letters to Travis."

A reader, who has not taken the pains to make himself well acquainted with the controversy concerning 1 John, v. 7, who has been told, that most biblical Critics are persuaded that the verse is spurious; and has heard of the great exertions of intellect, which have produced that persuasion; if he respects, as he must do, the eminent talents which have been so exerted; and has been led to acquiesce in their authority; will be surprised to find that the persuasion which he has adopted, rests ultimately on the following negative and groundless positions:

1. That there is no external evidence for the verse;
2. No evidence from manuscripts;
3. That the verse is not found in any

Greek manuscript before the sixteenth century ;

4. That the Dublin manuscript is not older than the sixteenth century, having been written in England after the year 1500, according to Michaelis ; about the year 1520, for the purpose of deceiving Erasmus, according to Mr. Porson ;

5. That the Verse is not contained in the most ancient Latin manuscripts of the Vulgate ;

6. That no ancient Greek writer cites the verse—that the ancient Greek Fathers have never cited it.

To vindicate the accuracy of the decision, which pronounces the verse to be spurious, Crito should verify these several positions. He should do more. He should bring the usual positive evidences of spuriousness, and should shew, what the most learned of its opponents have never at-

tempted to prove, that the verse is inconsistent with the language and doctrine of the other writings of St. John; and with the faith and tenets of the *primitive Church*.

The *consistency of the Epistle with the Gospel of St. John* is the first general ground of evidence for the verse. In every part of the Epistle, both doctrinal and moral, there is an evident reference to the Gospel in the use of the same principles of faith and charity, the same declaration of the Divinity of Christ as **THE WORD**,—the Son of God,—the same appeal to the threefold testimony of the Father, the Son, and the Holy Spirit, in proof of that doctrine; and the same *three evidences* of his death, and therefore of his “coming in the flesh.”

The *consistency of the passage with the prevailing doctrine of the primitive Church*, is another general ground of evidence. How the primitive Church understood the unity of the three Divine Persons, is suc-

cinctly expressed by Athenagoras, a Father of the second century, in his *Legatio pro Christianus*, p. 38. ed. Dechair. ἰνός οὐτός του

Πατρός και του Υἱου· ὁ αὐτός διὰ τοῦ υἱοῦ ἐν πατρὶ, και πατὴρ ἐν υἱῷ, ἑνότης και δύναμις πνεύματος. “ The Father and the

“ Son being one ; the Father being in the

“ Son, and the Son in the Father, by the

“ unity and power of the Spirit.” There

is another remarkable passage of the same

learned Father, expressing, that the great

object of a Christian in his search after

truth, is to know, “ What is the union of

“ the Son with the Father ; what the com-

“ munion of the Father with the Son ;

“ what the Spirit ; [*what that of the Spirit*]

“ what the unity of persons so differing [in

“ number,] and the difference of persons

“ so united [in nature] :” Τίς ἡ τοῦ παιδὸς πρὸς τὸν

Πατέρα ἑνότης ; τίς ἡ τοῦ Πατρὸς πρὸς τὸν υἱὸν κοινωνία· τί τὸ πνεῦμα*

* For τί τὸ πνεῦμα, τίς—we should, perhaps, read τίς ἡ τοῦ πνεύματος, τίς—

τις ἡ τῶν τοσούτων ἐνώσις, καὶ διαιρέσις ἐνωμένων, τοῦ πνεύματος, τοῦ παιδὸς τοῦ Πατρὸς.

This latter passage is one of the *Græca antiqua hujus dicti documenta*, which Bengelius has collected in his § xxiii. as traces of the verse, and evidences that it was read in the Epistle of St. John from the beginning, *periochæ initio lectæ*. He says of it : *Mirum ni Johannem respexerit Athenagoras*. We may say the same of the language of another writer of that century : Τυποὶ εἰσι τῆς Τριάδος τοῦ Θεοῦ, καὶ τοῦ Λόγου αὐτοῦ, καὶ τῆς Σοφίας αὐτοῦ.* (Theophil. ad Autolycum, p. 106, ed. Oxon. 1684,) in which THE WORD is connumerated as the Second Person of the Trinity.

Whether the prevailing doctrine originated from the passage, or the passage from the prevailing doctrine ; and, Whether the

* Σοφία—Of this designation of the Holy Spirit, see Fell's Note on the passage, and Bishop Bull Opp. p. 68, 76, 142, ed. Bowyer, 1721.

verse was wilfully erased from the copies that want it; or interpolated in those which have it; are questions, the solution of which may have some influence on the determination of our enquiry. For, if believers in the supreme divinity of Christ, and consequently in his essential unity with the Father, and therefore in the doctrine of the Trinity, had not the same inducement to insert the passage which unbelievers had to erase it; it will appear so much the more *improbable* that the verse originated from the prevailing doctrine, than that the prevailing doctrine originated from the verse. And if Tertullian's *Qui tres unum sunt* in the second century, Cyprian's *Cum tres unum sint* in the third, Phœbadius's *Quia tres unum sunt*, Marcus Celedensis's *Et hi tres unum sunt*, with Augustin's *Deus itaque summus et verus cum Verbo suo & Spiritu, quæ tria unum sunt*, in the fourth, and

Victor Vitensis's *Et hi tres unum sunt* in the fifth century, be considered as derived from the general doctrine of the Church concerning the Father, the Son or Word, and the Holy Spirit, where should we seek for the source of such doctrine but in the Scriptures, of which the Church was the depository and the witness; especially as Cyprian expressly says: *De Patre, Filio, et Spiritu Sancto, SCRIPTUM EST, et hi tres unum sunt.*

The uniformity of the language in so many passages implies that *tres unum sunt* is not an expression of individual or merely ecclesiastical authority, but a *dictum* of sacred origin. This we might have reasonably inferred, even if these words had not been ascribed to St. John by a Father of the fifth century, in the work *contra Vari-
madum*, lib. vii. “*cur tres unum sunt Jo-
annem Evangelist^am dixisse legitis, si*

“diversas naturas in personis esse acci-
 “pitis?” That Cyprian quoted his words
 from Scripture, we are assured by another
 learned Father, of the sixth century, who
 himself first quotes the words from St. John,
 and then adds Cyprian’s conformity to its
 doctrine : “Beatus Johannes Apostolus
 “(says Fulgentius) *testatur* dicens, Tres
 “sunt, *qui testimonium perhibent in cælo*
 “*Pater, Verbum, & Spiritus ; & tres unum*
 “*sunt.* Quod etiam beatissimus Martyr,
 “Cyprianus, Ep. de Unit. Eccl. *confite-*
 “*tur* dicens, &c. Atque ut unam Eccle-
 “siam unius Dei esse monstraret? hæc tes-
 “timonia confestim *de Scripturis* inseruit :
 “Dicit Dominus, Ego & Pater unum sumus
 “et iterum de Patre et Filio & Spiritu
 “Sancto scriptum est, *Et tres unum sunt.*”
 In this passage Fulgentius asserts that Cyp-
 rian “inserted these testimonies from the
 “Scriptures, *de Scripturis.*” Nothing can

be so obvious as this meaning of Fulgentius, in spite of Mr. Porson's assertion that Fulgentius "fairly confesses, that he became "acquainted with this verse *solely by the means of Cyprian*:" an assertion with which even Crito cannot bring himself to be "in exact agreement." Fulgentius first, *in his own name*, quotes this testimony of St. John for the *unity of substance* in the Father, Son, and Holy Spirit; and afterwards, *in Cyprian's name*, quotes the same passage, together with John x. 30, as Cyprian's proof of the *unity of the Church* from the unity of the Godhead; *ut unam Ecclesiam unius Dei esse monstraret*. Cyprian quotes the words of St. John for one purpose, and Fulgentius for another. Yet Mr. Porson says that Fulgentius, "being 'aware of an objection that the verse "was not extant in St. John's Epistle, "shields himself under the authority of

“Cyprian,” and confesses that he had “not seen the verse himself in the copies of “the New Testament.” But this is all mistake undoubtedly, as I once said, and must now repeat, though Crito should again remind me, that “there will be wisdom in “*not* applying expressions of that kind to “the opinions of Mr. Porson.” Fulgentius certainly does not confess, nor insinuate, that he had not seen the verse in copies of the New Testament; nor express the slightest suspicion of the genuineness of the verse. But if he does not, “what else “(says Mr. Porson) does he mean to prove “by his appeal to Cyprian? That the verse “was genuine?” His appeal is to St. John, and not to Cyprian, for the unity of the Three Divine Persons. But he alleges Cyprian’s conformity to that doctrine, and quotes it as Cyprian’s proof of the unity of the Church. Fulgentius clearly had the

verse in his copy of St. John's Epistle, and he does not insinuate any doubt that Cyprian had it in his. "But if it already existed (says Mr. Porson) in all the copies, if it were acknowledged both by Orthodox and Arians, where was the use or sense of strengthening this general consent by the solitary evidence of Cyprian?" The general consent to the genuineness of the verse needed no aid, nor was the passage of Cyprian alleged for such purpose. Even Griesbach concludes from the words of Fulgentius that *he* had the verse in *his* copy,—in codice suo comma 7 reperisse—and that on that account he was persuaded that *Cyprian* had the verse in *his*—persuasum fuisse a Cypriano jam lectum esse comma.

That Cyprian's words are a quotation of the seventh verse of St. John, no one ever doubted, before Facundus, nor after him

(as far as we know) till his mystical notions respecting the eighth verse were revived by Simon, "since whose time it has been made " a question* (says Mr. Porson) whether " Cyprian quotes the seventh verse, or only " applies the eighth by a mystical interpretation to the Trinity:" (P. 248.) an interpretation which has not the slightest authority from the words of Cyprian, and which, on every rational view of the passage, must be considered, as Mill calls it, *coacta et detorta,—incerta et lubrica,—futilis et nugatoria*. Mr. Porson himself calls it *forced, indirect, and unnatural*.

That Facundus was mistaken in his interpretation of Cyprian, and that the mystical sense of the eighth verse was unknown to the third century, appears not only from the contrary judgment of Fulgentius, who

* It was not made a question by Ittigius, Smith, Maius, Mill, &c. who refuted Simon.

lived before Facundus in the same century with him, but from the manner in which Augustine first proposed his allegory of the eighth verse. In the following passage Augustine first gives the *literal* sense of the eighth verse, and then his mystical interpretation of it : “ Tria itaque novimus de
“ corpore Domini exiisse, cum penderet, in
“ ligno, primo *spiritum*, unde scriptum
“ est, & inclinato capite tradidit spiritum,
“ deinde quando latus ejus lancea perfora-
“ tum est, *sanguinem & aquam*, quæ tria,
“ si per se ipsa intueamur, diversas habent
“ singula quæque substantias, ac per hoc
“ non sunt unum. Si vero ea, quæ his
“ significata sunt, velimus inquirere, non
“ absurde occurrit ipsa Trinitas, quæ unus,
“ solus, verus, summus est Deus, Pater &
“ Filius & Spiritus, de quibus verissime
“ dici potuit, tres sunt testes, & tres unum
“ sunt.”

We have here evidently a first thought, a new suggestion, an untried conjecture, which Augustine devised for the purpose of relieving the passage from a construction which appeared to him inconsistent with his sense of the word *unum*; for, according to his “absurd hypothesis,” as Mr. Porson justly calls it, the word *unum* always means *unity of nature*. But the Spirit, the Water, and the Blood, which, in their *literal** sense, he explained of Christ’s *expiration* on the Cross, and the *blood* and *water* which issued from his side, being not of *one* substance, he therefore conjectured that they were meant to signify the Father, the Son, and the Holy Spirit, which are one in nature

* The literal sense is so explained by Eucherius in his *Questiones*, by Cassiodorus, the *Glossa Ordinaria*, and Erasmus. The words of the *Glossa Ordinaria* are: *spiritus*, id est, anima quam emisit in passione, *aqua & sanguis*, quæ fluxerunt ex latere, veram carnis naturam testantur.

and substance. His notion of *unum* was as ungrammatical and *new*, as it was absurd; and, consequently, the interpretation resulting from it, equally new and peculiar to himself. Its novelty is obvious from his manner of proposing it. Si ea quæ his significata sunt, velimus *inquirere*, non absurde *occurrit* ipsa Trinitas. Its novelty is also obvious from his indecision concerning it. He was so little satisfied with it, that he would have acquiesced in any other exposition of the verse, which was not inconsistent with the unity of the Trinity: Si quo alio modo—non incipienter—exponi potest. He would not have been so undecided, if he had the authority of Cyprian for his allegory. It was, therefore, invented by Augustine, and unknown to Cyprian. It was also unknown to the author of the treatise *De Baptismo hæreticorum* under the name of Cyprian, and edited in his works,

who translates the final clause of the eighth verse* in a way which might have saved Augustine the trouble of his mystical invention. Cyprian's words, therefore, "De Patre, Filio, et Spiritu Sancto scriptum est, *et tres unum sunt*," do not relate to the eighth verse, but to the seventh.

If, then, Cyprian's copy had the verse, its authenticity will not be affected by its absence from the copies of Augustin and Facundus, (*if indeed it was absent from them,*) although they gave a mystical interpretation to the eighth verse.

One of Mr. Porson's strongest points, and, if I mistake not, one of his most influential objections to the seventh verse, has been his argument from the mystical interpretation of the eighth. It is therefore of importance to shew, that Augustine's

* *Et isti tres in unum sunt.*

mystical interpretation of the eighth verse is no proof that he had not the seventh in his copy. Mr. Porson returns to his strong point more than once, and closes it with saying, "I do reassert, that no
" writer in his perfect mind could possibly
" adopt this allegorical exposition of the
" eighth verse, if the seventh were extant
" in his copy.—I appeal to any orthodox
" reader, whether he would *force* an *indi-*
" *rect* confession of his favorite doctrine,
" from one text, by torture, when he
" might have a clear, full, and voluntary
" evidence from its next neighbour." (P. 311.) "It is not likely, that any body
" seeing the doctrine of the Trinity clearly
" revealed in the seventh verse, should
" extract it from the eighth by an un-
" natural interpretation." (P. 307.) If Mr. Porson had examined Augustine's trea-

tise *contra Maximinum*, L. 11, c. xxii.* he must have seen that the existence of the seventh verse in Augustine's copy could not have prevented his mystical interpretation of the eighth. For that interpretation was adopted by him not to force *from it* an orthodox doctrine, but to prevent an heterodox use *of it*. Such an use was, many centuries after, made of it by Joachim, who argued, that, because the spirit, the water, and the blood, not being one in substance, are said in the eighth to agree in one ; so, the Father, the Son, and the Holy Spirit, who are, in the seventh verse, said to be one, may be only one in agreement. It is usually urged by the opponents of the seventh verse, that its defenders contend for it, as if the doctrine of the Trinity rested solely on it ; and that the doctrine has been

* See the whole passage in Note V. subjoined to this Preface.

extracted from the eighth for want of a direct authority for it. To this we may reply, that we contend for the verse as a genuine passage of Scripture; that there are in Scripture many other evidences of the Trinity; and that the doctrine was not extracted by Augustine *from* the eighth verse, but applied *to* it, to obviate a construction of the passage which appeared to him inconsistent with that doctrine. If, however, I have made it appear that Augustine was the inventor of his “absurd hypothesis” and allegory, it leaves the strong hold of Cyprian’s quotation untouched, and supported, too, by Tertullian’s allusion on one side, and Fulgentius’s direct assertion on the other, with Jerome’s genuine version as an impregnable center to them both. And as to the matter of fact,—the question, whether any one in his perfect mind could mystically

interpret the eighth verse who had the seventh verse before him,—we know that the Bishop of Cherson did so interpret the eighth verse, though he had the seventh verse in his copy, and was a defender of its authenticity.

Augustine, therefore, may also have had it in his copy; and the passage before quoted, “Deus itaque summus & verus, cum Verbo suo, & Spiritu Sancto, quæ tria unum sunt,” leaves little or no doubt that he had. Facundus also may have had the verse in his copy; for he several times quotes the eighth verse with *in terra* in it, which implies the existence of a corresponding testimony *in cælo*. One at least of two consequences follows from these words in Facundus; either that his copy had the corresponding testimony, or that it was a transcript from some copy, which had lost it by the *homæoteleuton*.

The words *in terra* occur also in the eighth verse quoted in the *Treatise de Duplici Martyrio*, and in Bede ; but Mr. Porson, (p. 384,) suspects these to be corruptions of the text. That they are not corruptions of the text, but evidences of the lost verse, appears probable from the majority of the manuscripts of the Vulgate in the British Museum, which omit the seventh, but retain *in terra* in the eighth. The importance of this evidence is visible in the anxiety shewn by the opponents of the seventh verse to get rid of the words as corruptions and interpolations.

But whether Facundus had the verse in his copy or not, we are sure that Fulgentius, as well as the Fathers of the Council at Carthage, had it in theirs ; and that Jerome had it in his Greek and Latin copies, for both verses are extant in his “ genuine version,” not only in the text of the

commonly received Vulgate, but in the most ancient manuscripts of his *Bibliotheca Divina*, from which Martianay and Valarsius published their editions.

In the Latin Version, then, and Latin Fathers, we have abundant evidence of the seventh verse. There are also traces of it in the Greek Fathers plain enough to satisfy the learned, scrupulous, and candid Bengelius, that the verse was read in the Greek copies from the beginning.

Thus a Scholion ascribed to Origen :

Τα δὲ τρία κυριος ὁ Θεος ἡμῶν· ΚΑΙ ΓΑΡ ὍΙ ΤΡΕΙΣ ΤΟ ἘΝ

ΕΙΣΙΝ. of which Fabricius says : Ad locum

1 Johan. v. 7. alludi ab Origene non esset dubitandum, si hæc ita ab eo scripta tuto liceat credere Catenarum collectoribus.

(Codex pseudepigraphus, vol. iii. p. 544.)

By whomsoever, however, the Scholion was written, the allusion will be the same, and its evidence of the verse the same. Maxi-

mus applies the same words to the “blessed Trinity,” and expressly quotes St. John for his authority: *Προς δὲ τοῦτοις πᾶσιν Ἰωάννης φασκεῖ. ΚΑΙ Οἱ ΤΡΕΙΣ ΤΟ ἘΝ ΕἶΣΙΝ.* Lucian’s *Ἐν ἐκ τριῶν, καὶ ἐξ ἑνὸς τρία,* and *ἐν τρία, τρία ἐν,* applied by him to *Θεός, Υἱός Πατρός,* and *Πνεῦμα ἐκ Πατρός,* Mr. Porson, as well as the Bishop of Cherson, supposes to be derived, not from St. John, but from the general doctrine of the Church. Eugenius expressed himself doubtfully, (*forsan non ex Joannis Epistola;*) and Mr. Porson half assented to Mr. Travis’s application of it to the controverted verse; but Dr. Cave had no hesitation in declaring it to be derived from St. John. Gregory Nazienzen’s *Ἐν τα τρία Θεότητι, καὶ τὸ ἐν τρία ταῖς ιδιοτήσι* and especially his *καὶ ταῦτα τα τρία ἐν,* may with more certainty be ascribed to St. John. The last words *καὶ ταῦτα τα τρία ἐν* are used by Euthymius Zigabenus; and Mr. Porson allows, that if it be a citation from Scripture, it belongs to

1 John, v. 7. Mr. Porson denied it to be a quotation from St. John, because the words are not precisely his, neuter forms being used instead of the masculine. This objection I have obviated elsewhere on the authority of Origen and others, to which I now add, that Athenagoras uses the neuter *ἡνωμένα* concerning the three Divine Persons. Origen also uses the terms *δύο ὄντα πράγματα* of the Father and the Son. The passage of Origen is deserving of our consideration on another account. Speaking of the unity of the Father and the Son, he says, *Θρησκευομεν οὐν τὸν Πατέρα τῆς ἀληθείας, καὶ τὸν Ὑἱὸν τῆς ἀληθείας, ὄντα δύο τῇ ὑπόστασι πράγματα, ἐν δὲ τῇ ὁμοιοῖα καὶ συμφωνίᾳ καὶ ταυτοτητί βουλευματος.* (Origen, *contra Celsum*, lib. viii. p. 285. Edit. Cantab. Spencer, 1658.) He says the Father and the Son are one in *ὁμοιοῖα*, *συμφωνία*, and *ταυτοτῆς βουλευματος* in *mind*, in *voice* or *testimony*, and in sameness of *will*.

1. Their consent in *mind* is expressed in

the whole economy of man's redemption by Christ; but perhaps is no where more distinctly expressed, than in the Father's "judging no man, but committing all judgment to the Son." (John v. 22.)

2. The sameness of *will*, our Saviour declares in saying: "My meat is to do the will of him that sent me."

3. The concurrence, which is denoted by *συμφωνία* as distinct from that of *mind* and of *will*, and expressed in the Gospel, is concurrence of *testimony*, to which our Saviour repeatedly appeals: "It is written in your law that the testimony of two men is true. I am one that beareth witness of myself, and the Father that sent me, beareth witness of me." (John viii, 17, 18.)

When *συμφωνία* is expressed of the unity of the Three Divine Persons, as in the *Symbolum Antiochenum*, *τῇ μὲν ὑποστάσει τρία, τῇ δὲ*

συμφωνία is on the authority of Scripture, it is more expressly limited to testimony, and therefore to 1 John v. 7, that being the only passage of the New Testament, in which the *unity* of the Three Divine Persons is mentioned, and their concurrence in bearing *record*, that Jesus is the Son of God.

Lucian's Satire against the Christian doctrine of the Trinity; and the rejection of the doctrine of the Logos, and with it of the writings of St. John, by the Alogi on account of that doctrine; are evidences of the existence of both doctrines in the second century; and, by consequence, are among the general grounds of probability in favour of the authenticity of the controverted Verse, which represents the Logos as the second Person of the Trinity more expressly than any other passage of St. John in his Gospel, Epistles, or Revelation.

The general reasons against the rejection of the Verse will be strengthened by the consideration, that though so much has been written against the Verse since the beginning of the sixteenth century, yet, during the long period in which the Fathers of the Western Church employed it against the Arian and other heresies, no doubt was ever expressed of its authenticity by Arians against Trinitarians, or by other heretics against the orthodox; and that though the Greek Church objected to the insertion of *Filioque* in the Creed, the Latin Church was never charged by the Greeks, infidels, or heretics, with corrupting the Scriptures by the interpolation of 1 John, v. 7.

To these general reasons against the rejection of the verse may be added Mr. Porson's and Crito's concessions in its favour.

1. "Produce two actually existing Greek

“ manuscripts, five hundred years old, containing the verse, and I will acknowledge your opinion of its genuineness to be “ probable.” (P. 151.) There are now extant two Greek manuscripts containing the verse (the Dublin manuscript and the Codex Ottobonianus) of the 15th century at the latest, perhaps older, (Dr. Clarke assigns the Dublin manuscript to the 13th century.) Manuscripts therefore which were written before the 16th century, that is, before the first printed editions of the Greek Testament, and contain the verse, may be considered as giving to the opinion of its genuineness some probability. To which may be added the certainty of the testimony to Greek manuscripts extant in the 9th century, and the evidence of Jerome’s genuine version, castigated *ad Græcam Veritatem* in the fourth.

2. Mr. Porson grants (p. 219) that if *καὶ ταῦτα ἴσιν*, the words of Gregory Nazianzen

and of Euthymius Zigabenus, be from Scripture, they belong to 1 John, v. 7. That they are the words of Scripture, is evident from the passages of Maximus and the writer *Contra Varimadum*, before quoted: *φασκεΙ Ιωαννης. Και γαρ οι τρεις το εν ειςιν*, and *Cur tres unum sunt legitur Iohannem Evangelistan dixisse Tres unum sunt*, si diversas naturas in personis esse accipitis, as well as from Cyprian's—*scriptum est, Et tres unum sunt*.

3. To Mr. Porson's I add Crito's concession, that "if the evidence that the
 " verse existed in the 4th century were *half*
 " *as strong*, as the evidence that Bentley
 " deemed it spurious, there would be no
 " dispute on that subject." (P. 156, note.)
 In the following pages I have shewn that
 Dr. Bentley's indecision on the subject in
 1717, and his refusal to omit the verse in
 1724, makes his *deeming*, that is, *condemn-*
ing, the verse to be spurious, much less

than *half as probable*, as, that the verse existed in the 3d, 4th, and 5th centuries.

4. To my remark that Mr. Porson is “*undoubtedly mistaken*” in his assertion, that Fulgentius confesses that he knew nothing of the verse but from Cyprian, and that he had not seen it himself in the copies of the New Testament, (p. 264.) Crito says: “*There will be wisdom in not applying expressions of that kind to the opinions of Mr. Porson ;*” yet, the temerity of supposing Mr. Porson to be mistaken in his opinions of a great theological question, intimately connected not only with the external, but with the internal evidence of Scripture, will be mitigated by Crito’s acknowledgment, that “*at the time of Mr. Porson’s writing his Letters to Arch-deacon Travis, he was a young man, and not a Theologian by profession.*” (P. 39.)

On the *negative* concessions of Bengelius,

in his defence of the verse, Michaelis and Mr. Porson have grounded their objections to it; not one of which negative positions (except that which relates to the Oriental Versions*) has been verified by them, or by Crito, or by their candid and diligent reporter, Mr. Horne.† On the contrary, the *positive* concessions of Mr. Porson‡ and Crito, in their attack on the verse, add strength to the support of its authenticity.

Crito concurs with Bishop Barlow's orthodox and Christian sentiments in his belief of the doctrine of the Trinity; and professing, as he does, to agree with the Bishop "upon the whole matter" of this inquiry (p. v.), he should be, like him, a decided advocate for the authenticity of the controverted verse. And I should not despair of Crito's seeing the subject in a very

* See Note viii.

† See Note vii.

‡ See Note vii.

different light from what he has done in his Vindication, if he would discuss it on general grounds, without any personal or local prejudices—unrestrained by any apprehension of the temerity of dissenting from the opinions of the Greek Professor on subjects of Theology,—and would apply his eminent talents to it, not as Crito Cantabrigiensis, but as Crito Christianus.

T. S.

I.

NOTE TO P. VI.

On the consistency of the Epistle with the Gospel of St. John in its doctrines and evidences, with a remark of Grotius on the subject.

The controverted verse of St. John is founded on the *three-fold name*, in which Christ commanded the Gospel to be preached, on the *three-fold testimony* to his Divinity

to which Christ appeals in the Gospel of St. John, and on the *unity of the Three Divine Persons* of the Deity necessarily implied in the *unity of the Son with the Father*, which he declared in the same Gospel.

The validity of a three-fold testimony is well known in the Jewish Law, and is noticed by our Saviour in the Gospel. With the three heavenly and earthly witnesses in St. John's Epistle, Grotius compares the heavenly and earthly witnesses to the transfiguration of Christ in his note on Matth. 17. 1. *Hos ergo (Petrum, Jacobum & Joannem) Christus assumsit, ut non duorum tantum, sed abundanter, trium scilicet, testimonio res tanta constaret : quo spectant Petri verba in epistola Q. c. I. 16, 17, 18. Et sicut futura Christi gloria tres habere testes debebat de cœlo, & de terra totidem I. Joh. v. 7, 8. ita & hoc ejus gloriæ rudimentum tres quasi de cœlo testes habuit, Deum Patrem, Mosen, Eliam; tres itidem de terra, Petrum, Johannem, & Jacobum.*

II.

NOTE TO P. IX.

On Tertullian's "tres unum sunt," and its origin from Scripture.

If in the second century the words *tres unum sunt* were extant in Scripture concerning the Father, the Son, and the Holy Spirit, we might be sure that Tertullian's words, *qui tres unum sunt*, were derived from 1 John, v. 7, because there is no other passage of Scripture to which they are applicable. Tertullian, indeed, does not *expressly quote*

them from Scripture; but it does not, *therefore*, follow, that they are not the words of St. John.

In another passage (*de Baptismo*, c. vi. p. 226,) Tertullian calls the Father, the Son, and the Holy Spirit, **THREE WITNESSES** to the profession of our *faith in Christ*. In 1 John, v. 7, their *testimony* is quoted by the Apostle to the same faith. He does not here, more than in the former passage, quote the authority of St. John, but he makes an observation which approaches nearly to the language of the ninth verse, and connects it with the seventh. St. John says, “if we receive the witness of men, the witness of God *is greater*.” Tertullian says: *Si in tribus testibus stabit omne verbum, quanto magis, (dum habemus per benedictionem eodem arbitros fidei, quos et sponsores salutis,) sufficit ad fiduciam spei nostræ etiam numerus nominum divinorum*. If, now, the passage, “there are three that *bear record in heaven, the Father, the Word, and the Holy Spirit; and these three are one,*” was extant in Scripture in the second century, there could be no doubt that Tertullian’s words were derived from it. We must, therefore, enquire what evidence of the passage can be had from other Fathers of the Primitive Church on the same subject, the *unity of the three Divine Persons*. We find in the next century after Tertullian, that Cyprian expressly quotes the words *tres unum sunt* from Scripture. He says, *de Patre, Filio, et Spiritu Sancto, SCRIPTUM EST: Et tres unum sunt*. In the fourth century we have the whole passage, the seventh, eighth, and ninth verses, in Jerome’s Version, and in its most ancient manuscripts; that Version which was formed and castigated *ad Græcam veritatem*, Jerome, therefore, may be considered a competent voucher for the existence of the verse in the Greek copies of his age.

Admitting, then, that the verse was extant in Scripture in the fourth century and the third, there can be no doubt that it was there also in the second, and consequently in Tertullian's own copy.

If the words *tres unum sunt* were derived from Scripture, it would be as obvious from what passage they were quoted by Tertullian, as if the name of St. John had been added to them as in the following passage of a writer of the 5th century: *Cur, tres unum sunt, Joannem Evangelistam dixisse legitis, si diversas naturas in personis esse accipitis.* By another writer of the same century the words are thus quoted, with the rest of the verse, as fully as in the version of Jerome: *Et, ut adhuc luce clarius, unius divinitatis esse cum Patre et Filio Spiritum Sanctum, doceamus, Joannis Evangelistæ testimonio comprobatur; ait namque, tres sunt, qui testimonium perhibent in cœlo Pater et Filius et Spiritus, et hi tres unum sunt.*

Mr. Porson allows that Cyprian's *Et hi tres unum sunt* is from Scripture. His *quum tres unum sunt* must consequently be from Scripture, though not accompanied with the preceding part of the verse; then why not Tertullian's *qui tres unum sunt*? Because, says Mr. Porson, 'Tertullian reasons less upon *tres unum sunt* than he does upon *Ego et Pater unum sumus.*' "If Tertullian," he says, "had two texts before him, one asserting the unity of *two* of the Divine Persons, and the other the unity of *all* the Three, he must have been strangely forgetful or something worse, to reason so much upon the *weaker* authority, and so little upon the *stronger.*" (Letters, p. 242.) In this observation on the weaker and stronger of these authorities, we see, I think, the source of much misconception respecting the reasoning of Tertullian. Michaelis

has a similar observation on the two passages: "It is evident from what immediately follows *qui tres unum sunt*, that 1 John, v. 7. was not contained in the Latin version when Tertullian wrote. For, in proof of his assertion, " ' *qui tres unum sunt*, ' he immediately adds, ' *quomodo dictum est, Ego & Pater unum sumus*, ' which is a quotation from St. John's Gospel, x. 30. Now as this quotation relates *only* to the Father and the Son, and *not* to the Holy Ghost, surely Tertullian would not have proved the unity of the Trinity from this passage, if 1 John, v. 7, which is much more to the purpose, had then been contained in any Latin manuscript with which he was acquainted." Michaelis is in the same error with Mr. Porson respecting John x. 30. This quotation from the Gospel does not relate *only* to the Father and the Son, and is certainly not the *weaker* but the *stronger* authority; for the Apostle's words, *tres unum sunt*, are founded on our Saviour's declaration of his unity with the Father, and derive their whole force from it. For, as the Father and the Son are one, and the Holy Spirit is the Spirit of both, it necessarily follows that all **THREE Persons are ONE** in nature and **SUBSTANCE**; "the Son being in the Father and the Father in the Son, by the unity and power of the Holy Spirit;" to use the language of Athenagoras, a contemporary of Tertullian's, *ὁμοῦς δὲ τοῦ Ὑιου ἐν Πατρὶ καὶ Πατὴρ ἐν Ὑίῳ, ἐν ὧσι καὶ δύναμις Πνεύματος*. (Legat. pro Christianis, § ix. ed. Dechair.) In the words of Christ, then, we have a full and sufficient proof of the doctrine of the Trinity.

If it be asked, why Tertullian did not quote the first part of the seventh verse, as well as the last clause, it may be sufficient to say, that more was not necessary for his pur-

pose, which was to prove the *unity* of nature in the *three* Divine Persons. For this purpose the last clause was as sufficient as it is in the passages before quoted : *Cur, tres unum sunt Joannem Evangelistam dixisse legitis, &c.* ; and in Phoebadius's *Quia tres unum sunt*, and Cyprian's *Quum tres unum sunt*. " It would," I think, " be contrary to all " reason to suppose that Tertullian would have neglected " to quote a verse " expressive of the unity of nature and distinction of persons in the Deity, if the verse was known to him ; and, instead of it, to refer his readers to a text which expressed the unity and distinction of the Father and Son, though the former derives its whole authority from the latter.

I conclude, therefore, that the words *tres unum sunt* were intended by Tertullian as a quotation from the Epistle of St. John, and that John x. 30, was not employed instead of 1 John, v. 7, but in illustration and confirmation of it ; and I draw this conclusion from my conviction, that a verse which was known to Fulgentius, Victor Vitensis, Jerome, and Cyprian, in the 6th, 5th, 4th, and 3d centuries, was known also to Tertullian in the second ; and that being known to him, he could not have neglected to quote it, as we in fact find it in the passage under our consideration.

III.

NOTE TO P. XXII.

On Crito's mis-statement of Bengelius's sentiments respecting the testimony of Jerome and Augustine; and on his suspicion of Bengelius's sincerity.

The testimony of Jerome and Augustine is of great importance in all questions connected with the authenticity or interpretation of the Scriptures; and by no one is it more highly estimated than by Bengelius. To undervalue their testimony, would be unworthy of his learning and piety. Yet is this learned man stated by Crito so far to undervalue their judgment concerning 1 John, v. 7. as almost to render the writings of these learned Fathers useless to the theological student. "To what purpose do we spend time in examining the records of antiquity?" is Crito's exclamation on the supposition of Bengelius's *slighting* Jerome's and Augustine's testimony, in the way that Crito has stated it. The observation of Crito, on which this question is a Note, is as follows: (p. 243.) "He [Bengelius] *affects* to say, that if Jerome and Augustine knew the verse, its authority is not much increased; and that if they knew it not, its authority is not diminished!" Crito, by his punctuation of the words, expresses his surprise, that the authority of the controverted verse should be neither much *increased* by their knowledge of it, nor *diminished* by their not knowing it. Yet this may truly be said, even as Crito has translated Bengelius's words, without any detraction from the judgment of Jerome and Augustine. Bengelius's words, as quoted by Crito, are: "Auctoritas dicti, si scierunt (Hieronymus, & Augustinus) non valde augetur; si nescierunt, *multo minus* tollitur."

In the Postscript, Crito corrects his version by substituting "is not *destroyed*," instead of "is not *diminished*." But Crito's translation still differs very materially from the original: *Auctoritas dicti, si scierunt, non valde augetur; si nescierunt, multo minus tollitur*: "If they knew the verse, its authority is not greatly increased; *much less* is it destroyed, if they knew it not." Bengelius, therefore, acknowledges that the authority of the verse *is increased* by Jerome's and Augustine's knowledge of the passage. It is increased by the accumulated evidence of the fourth century—by *adding* the testimony of the fourth century to that of the third. But he says, *non valde augetur*; because, if it was known to Cyprian, and is quoted by Cyprian, its authority is fixed by his testimony without any aid from the fourth century. If it was also known to Jerome and Augustine, its authority is increased by their knowledge of the verse, though not so much as by its existence in the preceding century. If it was known, moreover, to Eucherius and the Council of Carthage in the fifth century, its authority is increased by such additional testimony, though less in proportion to its distance from the Apostolic age.

Bengelius, then, acknowledges that the authority of the verse is increased by Jerome's and Augustine's knowledge of it. He does not *affect* to say this. He meant what he said; and he established what he meant. Yet Crito most unaccountably censures the judgment of Bengelius respecting the testimony of these Fathers, and its supposed consequence in discouraging the study of the records of antiquity. "If the testimony of Jerome and Augustine—who must be placed among the greatest of the Fathers,—may be thus *disposed of*," [by acknowledging that the autho-

rity of the verse *is increased* by their testimony,] “to what purpose do we spend time in examining the records of antiquity?” To very good purpose; because these records supply us, in the writings of the Fathers, with materials of evidence in support of the authenticity of 1 John, v. 7, and other Scriptures, of greater antiquity than the age of any Greek MSS. which omit the verse.

But unaccountable as is Crito’s mis-statement of Jerome’s and Augustine’s testimony, still more unaccountable is his suspicion of Bengelius’s *sincerity*. “Every honest inquirer,” (he says,) “must read notions like these, in the works of a man of character, with regret. Notwithstanding all my anxiety—and it is very great—to think highly of Bengelius, there are several passages in the Note on 1 John, v. 7, which almost shake my confidence in his sincerity.” To doubt the sincerity of Bengelius, warmly attested as it is by Michaelis, was not to be expected from one, who is, naturally, so jealous of the moral character,—the integrity and impartiality,—of Mr. Porson. In another passage of his Vindication, Crito charges Bengelius with indifference to the retention or the removal of 1 John, v. 7, most inconsistently with his decided conviction of its authenticity, and of its doctrinal importance, as I have shewn in the Postscript to this Tract. And why this forwardness to impute to one defender of the verse personal ill-will against Mr. Porson, and to another, insincerity, and indifference to the truth? We believe the opponents of the verse to be perfectly sincere in their disbelief of its genuineness, and anxiety to exterminate the verse; why should they not give us credit for the same sincerity in our belief of its authenticity, as well as for zeal in contending for its canonical authority?

Mr. Porson pities Bengelius, or “affects” to pity him, (p. 18.) for the censure and suspicion which he incurred from an advocate of the verse, for his moderation in rejecting some of the arguments, which had been employed in defence of the verse. Crito does not “affect” to pity Bengelius, but censures and suspects in spite of his “very great” reluctance to do so;—censures him on the evidence of his own mis-translation, and suspects him for reasons which should rather have entitled him to praise.

IV.

NOTE TO P. XXII.

On the progressive and accumulated testimonies to the controverted Verse from the second to the sixth century; and on Bengelius's statement of their mutual confirmation.

We shall here also have an opportunity of seeing how Bengelius “disposes of” the testimony of Jerome and Augustine. The earliest Latin testimony to the controverted verse is that of Tertullian in his “*qui tres unum sunt*,” which so nearly resembles the Greek *οἱ τρεῖς ἑνὺς* of the seventh verse, as to have every appearance of a quotation, or (which is the same thing) an allusion to it.

In the third century Cyprian reasons from the expression “*the three are one*,” as an authoritative doctrine: SINCE “*the three are one*,” “*QUUM tres unum sint*,” as in the next century Phœbadius says of the Father, the Son, and the Holy Spirit, “*All are one God, BECAUSE “the Three are One, Unus tamen Deus omnia, QUIA tres “unum sunt.*” If there were any doubt of the Scripture

origin of Cyprian's "*Quum tres unum sint*," or Phœbadius's "*Quia tres unum sunt*," Cyprian's express ascription of the words "*tres unum sunt*" to Scripture in his Treatise *De Unitate Ecclesiæ* would remove all doubt. "*De Patre, Filio, & Spiritu Sancto SCRIPTUM EST: Et hi tres unum sunt.*"

Manifest however as its scriptural origin is from this passage of Cyprian, its authority is increased in the fourth century, by Jerome's translation of the New Testament, in which we find both the seventh and eighth verses in the most ancient copies of that exemplar of his version, which was published by Martianay and Vallarsius from Vatican and Verona MSS. Jerome's Version of the New Testament having thus fully fixed the scriptural origin of 1 John, v. 7, we find *tres unum sunt*, as well as the whole seventh verse, quoted under the name of St. John in the fifth and sixth centuries, by Vigilius, by the Council of Carthage, and by Fulgentius. After which period quotations of the words are so numerous in all the succeeding centuries as to require no examples.

The mutual light and confirmation, which the testimonies of the ancient Fathers afford to each other, is thus expressed by Bengelius: *Tertullianoque & Phœbadio lectum esse locum de tribus in coelo testantibus, colligimus ex Vigilio: rursum, lectionem plenam hujus dicti, non Vigili demum ætate exortam esse, colligimus ex Tertulliano: & ex utroque colligimus, Augustino vel etiam Hieronymo notam fuisse eandem periocham, quamvis eam dissimulanter haberent. Pondus omnibus addit Cyprianus, inter omnes medius, dicto clarissimo producto. De Cypriano nonnulla excepit Clericus in Epistola Novo Testamento Kusteriano præfixa, pag. ** 2 initio, §. ejusdem. sed*

Cyprianicæ lectionis consensio cum Tertulliano & aliis Afris (ne allegoriam illis temporibus ignotam [fuisse] repetamus) facile omnia solvit.

Jerome had been charged by his enemies with Sabelianism, which was, probably, the reason why he declined to quote the seventh verse in his miscellaneous writings, (or *periocham dissimulanter habuit*, as Bengelius expresses it.) But the omission of it *there* is more than compensated by his translation of the *New Testament*, for the fidelity of which he appeals to its *Græca fides* and *Græca veritas*.

V.

NOTE TO P. XXI.

On Augustine's mystical interpretation of the eighth Verse.

"Find, if you can," says Augustine, "any passage of Scripture, in which any things are said to be one, which are not of one nature and substance." To his notion, that the word *unum* always means *unity of nature* and substance, St. John's words in the eighth verse were directly opposed. This difficulty was not to be removed by quoting the seventh verse, but by allegorizing the eighth. His silence, therefore, *here*, respecting the seventh verse, is no proof of its absence from his copy.

Scrutare itaque Scripturas canonicas veteres & novas, & inveni, si potes, ubi dicta sunt aliqua, unum sunt, quæ sunt diversæ naturæ atque substantiæ. Sane falli te nolo in epistola Johannis Apostoli, ubi ait, Tres sunt testes, spiritus & aqua & sanguis, & tres unum sunt. Ne forte dicas spiritum & aquam & sanguinem diversas esse sub-

stantias, & tamen dictum esse, tres unum sunt; propter hoc admonui ne fallaris. Hæc enim Sacramenta sunt, in quibus non quid sint, sed quid ostendant semper adtenditur; quoniam signa sunt rerum, aliud existentia, & aliud significantia. Si ergo illa quæ his significantur, intelligantur, ipsa inveniuntur unius esse substantiæ, tamquam si dicamus, Petra & aqua unum sunt, volentes per petram significare Christum, per aquam Spiritum sanctum: quis dubitat petram & aquam diversas esse naturas? Sed quia Christus & Spiritus-sanctus unius sunt ejusdemque naturæ? ideo cum dicitur, Petra & aqua unum sunt; ex ea parte recte accipi potest, qua istæ duæ res quarum est diversa natura, aliarum quoque signa sunt rerum quarum est una natura. Tria itaque novimus de corpore Domini exiisse, cum penderet in ligno: primo spiritum, unde scriptum est, Et inclinato capite tradidit spiritum: deinde quando latus ejus lancea perforatum est, sanguinem & aquam. Quæ tria si per se ipsa intueamur, diversas habent singula quæque substantias: ac per hoc non sunt unum. Si vero ea, quæ his significata sunt, velimus inquirere, non absurde occurrit ipsa Trinitas, qui unus, solus, verus, summus est Deus, Pater & Filius & Spiritus-sanctus, de quibus verissime dici potuit, Tres sunt testes & tres unum sunt: ut nomine spiritus significatum accipiamus Patrem: de ipso quippe adorando loquebatur Dominus, ubi ait, Spiritus est Deus: nomine autem sanguinis Filius; quia verbum caro factum est: et nomine aquæ Spiritum sanctum: cum enim de aqua loqueretur Jesus, quam daturus erat sitientibus, ait Evangelista, Hoc autem dixit de Spiritu, quem accepturi erant credentes in eum. (AUGUSTINUS, c. Maximinum, L. 11. C. xxii. § 2, 3. ed. Benedict. 1694.)

VI.

NOTE TO P. XXXIII. XXXIV.

On the negative positions against the authenticity of the seventh Verse.

They are thus enumerated by Mr. Horne, in his Introduction to the Critical Study of the Scriptures, vol. iv. p. 463. sixth ed.

1. "*The verse is not to be found in a single Greek manuscript before the sixteenth century.*" And so, also, Michaelis, Introd. vol. iv. p. 417. But the Codex Britannicus is assigned to the thirteenth century by Dr. Clarke, and to the fifteenth by Crito, to which century, also, M. Scholz assigns the Codex Ottobonianus.

2. "*It is wanting in the earliest and best critical editions of the New Testament.*" The Complutensian edition is the first and best critical edition, and has the verse. "If the text of any edition deserves to be retained unaltered," (says Michaelis, vol. ii. p. 495. Engl. Transl.) "it is that of the Complutensian edition, because it is the Editio Princeps." Again, in p. 440, he considers the Complutensian edition as "a valuable manuscript, or Codex Criticus."

3. "*It is contained in the manuscripts of no other ancient version but the Latin.*" But of this one version Bengelius says: *Ex uno codice æque divina hauriri potest fides atque ex mille, hoc præsertim loco, ubi adamantina versiculorum cohærentia omnem codicum penuriam compensat.* (Apparat. Crit. p. 771.) It is found in Armenian manuscripts of the fourteenth century. (Michaelis, vol. iv. p. 418.)

4. "*Not all the manuscripts of the Latin version contain the verse which is wanting in the most ancient manu-*

“*scripts.*” It is contained in the most ancient of the manuscripts from which Martianay and Vallarsius printed Jerome’s version, one of which, written *litteris majusculis* omits the eighth verse, but contains the seventh. See the Notes of Vallarsius on the first chapter of Jerome’s version of St. Matthew, and on 1 John, v. 7.

5. “*It is NOT ONCE QUOTED in the genuine works of any one of the Greek Fathers, or early ecclesiastical writers, even in those places where we should most expect it.*” This is asserted by Wettstein, Michaelis, and Mr. Porson, on the authority of Bengelius, how incorrectly I have shewn in the Postscript to the following letter.

6. “*It is NOT ONCE QUOTED by any of the Latin Fathers, even where the subject which they were treating required it, and, where we should expect to see it cited.*” Mr. Porson did not venture to assert this. He says, from Bengelius, “that many *Latins* omit the heavenly witnesses.” Bengelius’s own words in the lemma to his eighth section, are: *Neque citatur, ubi vel maxime ad rem pertineret, a Patribus Græcis plerisque, et Latinis quibusdam*: “It is not quoted by *most* of the Greek Fathers, “and *some* of the Latins.” Of the Greek Fathers he alleges the authorities of Irenæus, Athenagoras, Clemens Alexandrinus, and Maximus, and the Greek text of the ninth century, as I have shewn in the Postscript. And though he allows that it is omitted by *some* Latin Fathers, yet he says of those who follow the Latin version which contains it: *sequuntur plurimi perpetua sæculorum serie patres cum provocatione ad Arianorum consentientum lectionem.* (Gnomon. p. 1189.) *tam mature, tam sero, tam passim gentium, tam perpetua ætatum serie allegant.* (Apparat. Crit. § xxv. ad fin.)

VII.

NOTE TO P. XXXI. XXXII.

On Mr. Porson's Concessions.

One of the usual objections to the authenticity of 1 John, v. 7, is, that the verse is not contained in any Greek MS. before the sixteenth century, that is, before the Complutensian and Erasmusian editions of the New Testament. Any MS. written later than the commencement of the sixteenth century, is consequently out of the present question. From Mr. Porson's challenge, therefore, of 500 years from the end of the eighteenth century, when his Letters were published, we must deduct the 16th, 17th, and 18th, as *αποδιδνωσα*. The challenge, then, amounts to this: "Produce two actually existing MSS. prior to the sixteenth century, prior to the first printed editions of the New Testament, and to the origin of the dispute about the 'Verse.'" Such we have in the Dublin MS. and the Codex Ottobonianus; the former of which is assigned by Dr. A. Clarke to the 13th century, and the latter to the 15th by M. Scholze; both of which must have been transcribed from other copies older than their own dates, perhaps by many centuries. "The most modern manuscripts," (says Michaelis) "even those written immediately before the invention of printing, are not to be disregarded." (*Introd.* Ch. vi. Sect. xiii. §. 5.)

Mr. Porson makes another concession of some importance. Among the various reasons, which may be assigned for the omission of the seventh verse in the writings of believers in the doctrine of the Trinity, it has been suggested that the *unity* expressed in it, might have been understood of *consent* only; Mr. Porson admits, that if any ancient author can be produced, who so understands the unity of the heavenly witnesses as to be expressive, not of consub-

stantiality, but of consent only, it will be a *positive* argument in favor of the verse, and a plausible objection to the *negative*. “If any of the Fathers thus explained away “the consubstantiality of the heavenly witnesses, produce “an example or two from their works. If you can find “one ancient author, Greek or Latin, who has thus betrayed the citadel to his enemies, you will not only have “a positive argument on your side, but a plausible objection to that ungracious negative. But this, Sir, you “cannot perform, I fear.” The *Symbolum Antiochenum* explains the unity of the Trinity, not of substance, but of *consent*, ὡς ἑναι τῇ μὲν ὑπόστασι τρία, τῇ δὲ ΣΥΜΦΩΝΙΑ, *iv*. And so Origen interprets the passage of the Gospel (John x. 30.) on which 1 John, v. 7. was founded,—ὅσα δύο τῇ ὑπόστασι *πράγματα*, *iv* δὲ τῇ ὁμοιότη, καὶ τῇ ΣΥΜΦΩΝΙΑ, καὶ τῇ ταυτότητι τοῦ βούλευματος. We have here, then, *two** very ancient authorities interpreting the unity of the Trinity, not of consubstantiality, but of consent; omitting unity of substance in their interpretation, but not denying it: for in the same passage Origen says, Ἐνὰ Θεοὶ τοὺ Πατέρα καὶ τοὺ Υἱοὺ διραπνομεν, (c. Celsum L. viii. p. 285.); and in another, (c. Marcionistas, sect. 1. ad fin.) Ὁμοουσιος γὰρ καὶ ἀχωριστος ἡ μακαρία Τριάς. But as unity of consent or testimony, applied to the Trinity, was a sense favourable both to the Arians and Sabellians, it may have contributed to prevent the citation of 1 John, v. 7. And thus the two authorities before mentioned, afford a *positive* argument for the verse, and a plausible objection to the *negative* against it.

Again, Mr. Porson allows, that if Bengelius’s proposi-

* For the Holy Spirit being the Spirit both of the Father and the Son, the unity of the Son with the Father necessarily implies the unity of the Spirit with both.

tion be admitted concerning the *Disciplina Arcani*, no argument can be drawn from the silence of the Fathers; and that in the expression, *tres unum sunt*, so often employed by them on the subject of the Trinity, they may have alluded to the controverted verse. Bengelius's proposition is supported by the authority of Chrysostom among the ancients, and by Casaubon, Schelstrat, and others, among the moderns. To which may be added Bingham's *Antiquities* (B. iv. 121—127), and Dr. Nolan's work on the *Integrity of the Greek Vulgate*. (p. 303, 545, &c.), and the observations of Pearce and Whitby, quoted below in p. l. Mr. Porson does not attempt to disprove what Bengelius observes of the *Disciplina Arcani*, but declines the consideration of it, as a dangerous hypothesis. "I have declined the consideration of the *Disciplina Arcani*; nor shall I resume it. It is a dangerous hypothesis, which, if it were admitted, instead of strengthening particular passages, would weaken the authority of the whole New Testament." (p. 395.) Bengelius produces as examples of such omissions the narrative of the woman taken in adultery, (John viii. 11.); and the passage respecting the baptism of the Ethiopian Eunuch, (Acts viii. 37.); of which omissions he says: Sane exempla in impromptu sunt periocharum, quas, *Græci* præcipue detraxere:—quare justa suspicio est, idem eos in hoc Johannis loco admisisse. (§ xxvii.) The multitude of copies and of versions of the Scriptures was a security against any injury to the general authority of Scripture, because the defects of one copy or version, were sure to be repaired by the integrity of another.

Upon the whole of this enquiry into the causes of the omission of the 7th verse, we may conclude with Bengelius: Qui dictum defendunt, non ideo causas, cur id tot exem-

plaribus desit, producere tenentur. (§ xxv. init.) Certior tamen est prætermissio, atque adeo ipsa *germanitas* hujus dicti, quam prætermissionis causa. (Ibid. ad fin.) He was not aware of the omission of the eighth verse in copies which retain the seventh, or he would have seen a greater degree of evidence in the homœoteleuton, as the cause of the original omission of the seventh verse.

VIII.

NOTE TO P. XXXIV.

On the omission of the seventh Verse in the Oriental Versions.

The original cause of the omission of the seventh verse is demonstrated by those Latin manuscripts which omit the eighth verse, but retain the seventh. But though the homœoteleuton is sufficient to account for the original loss of the verse, yet its absence from all the oriental versions, except the Armenian, is a difficulty not easily removed. The heresies which disturbed the Church by denying on one hand the Eternity and equal Divinity of the Three Divine Persons, and on another by confounding the Three Persons in One, were distinguished by circumstances in the disputes about the homoousian doctrine, which might indeed have induced even orthodox Christians to prefer the copies that omitted the verse, as I have shewn in a Letter to the Clergy of the Diocese of St. David's, p. 72—78. If passages have been expunged by the orthodox from apprehension of their abuse (ῥοβηθεῖς ἀφαιλῶντο) [and by heretics from unbelief (ῥαδιουργοῦντες τῇ

πιστολην, asserted by Socrates of this Epistle of St. John), though such corruption is not expressly imputed to our passage, yet both parties would be inclined to prefer the copies that wanted the verse from whatever cause it was omitted. But we need not *now* seek for any other cause than the homœoteleuton, so common in all manuscripts, and most fortunately exemplified in this passage by those Latin manuscripts which omit the eighth verse but retain the seventh.

It should also be observed, not only that the verse is contained in Armenian manuscripts of the fourteenth century, but that the Syriac Version begins the controverted passage not, as in the Greek, with a causal conjunction (*οτι*), but with the copulative (*και*.) The Syriac is thus translated by Michaelis (6). "The Spirit beareth witness, for the Spirit is truth, (8) *and* there are three that bear witness, the spirit, the water, and the blood." Upon which Michaelis observes: "A conjunction copulative as well as a causal conjunction, may connect the 8th verse with the 6th, without any reference to other witnesses. This is really the case in the old Syriac Version, and in the Erpenian Arabic, which was made from the Syriac." As these verses are connected, it would appear that the Spirit mentioned in the 8th verse is the same with the Spirit in the 6th. But this is inconsistent both with the literal and the mystical interpretation of the 8th verse. For, in the literal sense, the *spirit* means the *anima humana* which Christ "gave up" on the Cross; and in Augustine's mystical interpretation, it is understood of the Father and not of the Holy Spirit. But whether the two verses be connected with a conjunction *copulative* or *causal*; the connecting particle implies that the Spirit in one verse is the same

with the Spirit in the other. But we have no authority for saying that the Holy Spirit bore witness with the water and the blood; but we have St. John's own authority in the Gospel for saying that the Holy Spirit bore witness with the Father and the Son.

Latin manuscripts which omit the seventh verse, or transpose it, and begin the eighth with *Et*, are evidences of the absent seventh verse on one hand, and of the cause of its omission on the other. As the Latin version has the seventh verse, and the Syriac has it not, Crito is of opinion, that "the testimony of the Latin is destroyed by "that of the Syriac." (P. 77.) A juster conclusion, as it appears to me, would be, that the Latin version was made from copies which had the verse, and the Syriac from those which had it not. Latin manuscripts which transpose the seventh verse, and begin the eighth with *Et*, if compared with copies which have the entire passage, afford by their *juxta position*, a visible evidence of the cause of the lost verse.

Received Latin Text:

7. Quoniam tres sunt, qui testimonium dant in cœlo, Pater, Filius et Spiritus Sanctus; et hi tres unum sunt.

8. Et tres sunt, qui testimonium dant in terra, spiritus aqua, et sanguis, et hi tres unum sunt.

MS. Lansdowne, 453:

8. Et tres sunt qui testimonium dant in terra Spiritus, Aqua, & Sanguis: et tres unum sunt.

7. Quoniam tres sunt qui testimonium dant in cœlo Pater Verbum & Spiritus Sanctus: et hi tres unum sunt.

In this transposition of the verses the eighth beginning with *Et* betrays its dislocation. In copies, therefore, which want the seventh, *Et* at the beginning of the eighth is an evidence of the absent verse.

According to Michaelis's translation of the old Syriac, "and there are three that bear witness, &c." before quoted, and Griesbach's "Var. Lect. (q) *Και* Syr. MS.," the Syriac MS. text of the Peshito corresponds with Latin MSS., which either omitting the seventh verse, or transposing it, begin the verse which follows the sixth, with *Και*; and is therefore defective by the evidence of the Greek text; for in all Greek manuscripts, ancient and modern, the words—the *Spirit is truth*—*το πνευμα εστιν αληθεια*, are followed by *ετι* and not by *και*. Instead therefore of the testimony of the Latin being destroyed by that of the Syriac, the Syriac itself is an evidence of the absent seventh verse, and, as Bishop Barlow observes, "is defective, and wants some of the integrity, which the most ancient copies before Cyprian's time had."

The Syriac version appears in two remarkable passages, (John viii. 1—11, respecting the woman taken in adultery, and Acts viii. 37, concerning the baptism of the Ethiopian Eunuch by Philip,) to have been translated from copies which had lost those texts, not like 1 John, v. 7, from the *homœoteleuton*, but from the *Disciplina Arcani*. Of the former passage Bishop Pearce observes in his Commentary, "the reading of this story of the woman taken in adultery, was industriously avoided in the lessons recited out of the Gospels, in the publick services of the Church; as if Jesus saying, *neither do I condemn thee*, had given too much countenance to women guilty of that great crime. In consequence of this, it was never read in the Churches, and is now not to be found in any of the Evangelistaries." On the latter passage Whitby remarks in his *Examen Var. Lect. Millii*, p. 123: *Desunt hæc in Syr. &c. Nec difficile est rationem assignare vero*

proximam cur ægre à quibusdam sequioris ævi scriptoribus hæc verba retinerentur; objici nempe ea solent in præjudicium disciplinæ, & *εξαίρετος Ecclesiasticæ* in restringendis tamdiu à Baptismo *Catechumenis*, ac tot iis fidei capita discenda proponendi more, priusquam ad salutare lavacrum admitterentur. The Syriac Version, therefore, which omits the seventh verse, may have been translated from copies, which had lost the verse either by the homœoteleuton, or the *Disciplina Arcani*.

Glocester Ridley, in his *Dissertation on the Syriac Versions*, has an interesting passage on the various readings of the Philoxenian, which I here subjoin: "Comma septimum in Joannis Epistolæ primæ capite quinto non legitur. Contextus ita se habet. Οὗτος ἐστὶν ὁ ἔλθων δι' ὕδατος καὶ αἵματος, καὶ πνεύματος, Ἰησοῦς ὁ Χριστός. οὐκ ἐν ὕδατι μόνον, ἀλλὰ καὶ ἐν ὕδατι. (sic) Καὶ πνεῦμα ἐστὶ τὸ μαρτυροῦν, ὅτι πνεῦμα ἐστὶ ἀληθινόν. Ὅτι τρεῖς εἰσι μαρτυροῦντες πνεῦμα, καὶ ὕδωρ, καὶ αἷμα, καὶ οἱ τρεῖς τὸ ἴν. Ad verbum reddidi, articulosque omnes omisi, nisi qui in Syro exprimuntur. Ubi plurima sunt notanda. In commate sexto, additio καὶ πνεύματος: et ἀλλὰ καὶ ἐν ὕδατι: & eorum, quæ sequi debent, ommissio: defectus commatis septimi: et in nostro codice ἐτι pro καὶ: verba ἐν τῇ γῇ non leguntur: & in commatis exitu non ἐς τὸ ἴν, sed οἱ τρεῖς τὸ ἴν, *hau had** & in margine scribitur τὸ ἴν. Ex quibus patet quam proclive erat ob voces sæpe iteratas amanuensibus labi; et codices, qui consentiunt in defectu septimi commatis, non tamen conveniunt in legendo commata vel sextum vel octavum. At MSS. omnibus per-vetustis consentientibus comma septimum abesse potius quam deesse censeo." (Sect. xiii. p. 305. ed. Semler.) From which last words Mr. Ridley appears not to have

* In Roman letter for want of Syriac or Hebrew types.

had so decided a conviction of the *adamantina versicolorum coherencia*, as Bengelius. But however that may be, his fidelity in the report of the Syriac text is not the less valuable as an evidence of the *anarthrous* character of the Greek text from which it was translated.

For as the Philoxenian Version is, according to Michaelis, not only literal, but in the strictest sense of the word, servile; and as Mr. Ridley has expressed in his Greek all the *articles* which are expressed by the Philoxenian Version, we may conclude that the Greek text from which that Version was made, had not the articles before *πνευμα*, *ιδως*, and *αιμα*; and, consequently, that the omission of the articles of the seventh verse in the Codex Britannicus and the Ottobonianus, is no proof of a Latin origin. We have even Greek MS. authority for such omission in the eighth verse, in the Codex Laudianus 2. which (says Bengelius, § iv.) “omittit articulum contra omnes Codices Græcos cæteros.” The various readings, too, of the sixth and eighth verses, of which no one doubts the genuineness, may serve to neutralize the pleasantry with which Mr. Porson has indulged himself in detailing the various readings of the seventh.

IX.

NOTE TO P. XXXIV.

On the variations of the old and later Syriac Versions from the Greek text of the controverted passage, and from each other.*

All the MSS. of the Syriac Version (both the old and the later translation) as far as they have hitherto been

* A collation of the Peshito MSS. of the fifth chapter of St. John's First Epistle was obligingly communicated to me by the Rev. J. Forshall, Keeper of the Manuscripts in the British Museum.

examined, omit the controverted verse; but, as I have observed in the preceding Note, the old Syriac or Peshito, is not without its evidence of the absent seventh verse. I proceed now to shew in what respects the old and later recensions of the Syriac differ from the Greek text of the controverted passage, and from each other.

1. All the MSS. omit the verse in the *text*, and not one of them has it in the *margin*, except the Amsterdam copy, which is quoted by Adler in his *Versiones Syriacæ examinatae*, p. 33. The seventh verse, which the editions of Gutbirius and of Schaaf have, is Tremellius's, from which the Amsterdam marginal verse differs in reading *behad enun, us; is now*, instead of *had enun, is now*.

The marginal verse agrees with the Complutensian Greek text in having the preposition before *is*, but differs from it in omitting the article.

2. The Philoxenian copy of the controverted passage differs from the Peshito, by beginning the verse which immediately follows the sixth, with *metul, ori*, instead of *nas*. It differs also from the Peshito in reading *hau had, to is*, instead of simply *had, is*: and from both the Greek and the Peshito in omitting the preposition.

3. The two versions (the Peshito and Philoxenian), differ greatly from each other in the style of their translations; the old Syriac being simple and free in its expression, the Philoxenian elaborately literal. The former omits all the *articles* of the passage, the latter expresses them—(before *ελθων, Χριστος, μαρτυρουι, μαρτυρουντες, & is*,) except the article before *αληθεια, πνευμα, υδωρ, & αιμα*, and their cases. If, therefore, the Greek text had omitted all the articles, like the old Syriac, it would have been a Syriasm, rather than a Latinism; and, as far as it may, like the

Philoxenian, partially omit them, it should be ascribed to the idiom of Palestine rather than of Italy. The absence, therefore, of the article before Πατρὸς, Λόγος, & Πνεῦμα, in the seventh verse of the Codex Britannicus, the Montfort and Ottobonianus, would be no proof of a Latin origin, even if we had not the Codex Laudianus 2. for an example of such omission in the eighth verse, and the authority of Clemens Alexandrinus, Origen, Basil, and other Fathers, for such omission, before Πατὴρ, Λόγος, & Πνεῦμα.

In the preceding Note (VIII.) I have considered the old Syriac's beginning the verse, which immediately follows the sixth, with καί, as an evidence of the absent seventh verse. It may, perhaps, be said with Michaelis, that the *causal* conjunction is unnecessary; but it is evident that the original word was a causal conjunction, because the Philoxenian translates it by METUL, that is, *nam*, *quia*, *quoniam*.

A complete collection of various readings from the several recensions of the Syriac Version (Peshito, Philoxenian, and Karkaphensis, or *Montana*, the existence of which last version had been doubted by Asseman and Adler, but has very recently been verified and described by Wiseman in his *Horæ Syriacæ*.) would be a very valuable addition to Biblical criticism. I will mention a single instance. In James ii. 18: "Shew me thy faith *without* thy works, and I will shew thee my faith *by* my works;" so the English Version translates, and the Latin Vulgate and both the Syriac Versions. But the Greek text has ΕΚ τῶν ἔργων in both clauses without the negative. Instead of the first ΕΚ some have proposed to read Ἐκτός or Ἐξω for *sine*, but without any authority for Ἐκτός or Ἐξω in such sense. It has occurred to me that the negative

ΟΥΚ has been lost, or, in critical language, has been absorbed between the words ΣΟΥ and ΕΚ by their concurrent sounds ΟΥ ΕΚ. The Latin *sine* affords no light to this conjecture, but the Syriac *delo** of the Peshito renders it very probable that the original reading was διξον μοι τὴν πίστιν ΣΟΥ ΟΥΚ ΕΚ τῶν ἔργων σου. *Delo* (absque) is equivalent to ουκ εκ : but the more explicit rendering of the Philoxenian *satar men, apart from, seorsim, sine*, accords with χωρις, the reading of many MSS. Of the two readings ουκ εκ and χωρις, the former is so far the more probable, as it is more easy to account for the loss of ουκ than of χωρις, or for the interpolation of εκ after the loss of χωρις.

In the sixth verse of the controverted passage, the Peshito has, in the last clause, two various readings, one differing from the Philoxenian Version, and the other from the received Greek text, which are of some value, as serving to account for the origin of a reading, which at present appears to be peculiar to the Latin Vulgate, and to the most modern Greek MSS. of St. John's Epistle, namely, *Christus* instead of *Spiritus*: "Testatur quoniam *Christus* est veritas." Neither the Peshito nor Philoxenian have *Christus* in this clause; but the Peshito translates the clause in a sense, which probably led to the reading: "The Spirit beareth witness *that* (dhi) the Spirit *is* truth:" an interpretation which Beza has adopted: "Spiritus testatur *Spiritum esse veritatem*." In MSS. which read as in the received text, ἀληθεια with the article, —ἡ ἀληθεια—the *truth*, the change from Πνευμα to Χριστος was natural; because "the truth" is an appropriate title of Christ. "I am the way, the truth, and the life." Χριστος

* *Lo* (non) cum substantivis significat *absque, sine*. Idem. *belo & delo*. CASTELL. ed. Michaelis.

was, therefore, probably a Greek reading of some MSS, which had ἡ ἀληθεια, before *Christus* was in the Vulgate, ἀληθεια without the article is undoubtedly the true reading: "The Spirit is *truth*," a true witness; for there are *three* that bear record. The article is absent from both the Syriac Versions.

A collation of the Syriac Versions with the most remarkable passages of Christian doctrine in the New Testament, may throw much light on the question respecting the causes of erasure* or omission of passages which are wanting in some MSS. of the Greek text, or of the Oriental Version.

X.

NOTE TO P. XXXIV.

On the comparative Antiquity of the Latin and the Syriac Versions.

Crito is of opinion, that the *testimony* of the Latin Version is destroyed by the *silence* of the Syriac. This objection I conceive to be defeated by another, at least as well founded, that the Latin Version was made from an original Greek text which contained the verse, and the Syriac from one which had it not. The *affirmative* testimony has a further advantage over the *negative* by its antiquity. We know nothing even of the older Syriac before the fourth century. Ephrem Syrus is the most ancient evidence of its existence, by his quotations from it in that century. But of the Latin Version we have quotations not only by Fathers of the fourth century, but of the third and second,

* See Wiseman's *Horæ Syriacæ*, p. 209. & Bengel. ad 1 Joann. V. 7. § xxvii.

In the writings of Cyprian and Tertullian. We have also entire copies of the Ante-Hieronymian Versions of the Gospels, Acts of the Apostles, the Epistles of St. Paul, and St. James, published from ancient MSS. by Martineau, Hearne, Bianchini, and Matthæi. These ancient Latin Versions which were in use before the time of Jerome, as well as the testimony of Augustine, that there were numerous Latin Versions of the New Testament in the *first ages of Christianity*—"primis fidei temporibus"—place the antiquity of the Latin Version greatly beyond the only authentic evidence of the Syriac Version, or any probable conjecture of its origin. Fuller, indeed, Grotius, Vossius, and Wetstein, thought the Peshito not older than the sixth or seventh century. Michaelis assigns to it the very highest antiquity; but his reasons are satisfactorily refuted by his learned Translator.

Every consideration, which shews that the Greek language was vernacular in Syria, together with the Syriac, in the time of Christ and his Apostles—(the occupation of Syria by the Greeks after the conquests of Alexander—the prevalence of Greek under the Greek dominion, and afterwards under that of the Romans, who forbade the public use of any other language in their conquered provinces but Greek and Latin,—the reading of the Septuagint Version of the Old Testament in the Jewish Synagogues,—and the frequent quotations of that version in the writings of the New Testament,) all contribute to prove the improbability of the existence of a Syriac Version of the Scriptures before the third century, when Syria finally ceased to be under the dominion of the Greeks.

The question respecting the vernacular prevalence of the Greek language in Syria is of importance in its bearing on

the theory of a *primary Hebrew or Aramæan document*, and of the original language of the New Testament, as well as on the comparative antiquity and value of the Latin and Syriac Versions. A remarkable proof of the vernacular prevalence of Greek in Syria is evident from this, that more than one eighth part of the Syriac language consists of Greek words incorporated in it; and that, though Syriac words in the Greek text are interpreted by Greek, yet Greek words occurring in the Syriac text are not interpreted by Syriac.

XI.

On the vernacular prevalence of the Greek Language in Palestine in the time of Christ and his Apostles.

At the first promulgation of the Gospel, the two most generally prevailing languages in the known world, and therefore the most adapted, one to the universal diffusion of the Gospel, and the other to its earliest interpretation, were the Greek and the Latin. Of the former, Cicero said, a few years before the time of the Apostles, *Græca leguntur in omnibus fere gentibus*,* especially, therefore, in countries conquered and peopled by the Greeks. Jerome† said, that Greek was spoken throughout the East: *Sermone Græco omnis loquitur Oriens*. And though this, as well as the words of Cicero, may be called a rhetorical amplification, admitting many exceptions, yet Syria could not have been

* Pro Archia.

† Proœm. Lib. II. Comment. in Epist. ad Galat. Opp, T. iv. p. 256. ed. Bened.

one of them. So general, indeed, was the use of the Greek language in Palestine, that the Jews themselves called Greek *the common language* of their country: "Observe," says Lightfoot, "that the Hebrews call the Greek 'the vulgar tongue.'"^{*} Simon, also, in his *Histoire Critique*, says: "Le Grec fut la langue vulgaire de la Palestine."[†]

If, then, Greek was commonly understood and spoken in Palestine, there could have been no need of a primary Hebrew or Aramæan document before the publication of the Greek, or of a very early Syriac translator from the Greek. Semler, who is a very high authority in the German School, treats the tradition of a Hebrew original of St. Matthew, and of the Epistle to the Hebrews, as a mere fable: *opinionem & conjecturam, historiæ auctoritatem mentitam fuisse.* (*Apparat. Crit. ad Nov. Test. interpretationem*, p. 86.) Stosch, in his *Commentatio de Librorum N. T. Canone* (Francof. 1755,) and Schmidt, in his *Historia Antiqua & Viudicatio Canonis*, (Lipsiæ, 1775.) are of the same opinion with Semler, as to the originality of the Greek text. Even Bertholdt, an eminent Documentarian, admits that the Epistle to the Hebrews was originally written in Greek.

Yet the majority of modern German critics contend, that the original of the New Testament was not Greek,

^{*} Lightfoot's Works, vol. iii. p. 310. ed. Pratt.

[†] Ce que prouve manifestement que le Grec étoit la langue vulgaire du pays, et que les Juifs, outre le Grec, avoient conservé la langue Chaldaïque qu' ils avoient rapportée de Babylone, et qu' ils appelloient *la langue de la Nation*. Les Juifs de Jerusalem retinrent aussi toujours cette langue bien que le Grec fut la langue vulgaire de la Palestine. (*Histoire Critique du Texte du Nouveau Testament*. P. 60, 61.)

but Syriac or Aramæan. To their several theories HUG has successfully opposed himself in his excellent Introduction to the Writings of the New Testament, which has been lately translated into English by Dr. WAIT; who, in his Preface, has given "a brief outline" of their various objections to a Greek original of the New Testament, of which the following are the chief:

1. "That the Gospel was addressed to the uneducated part of the Jewish population, resident in Palestine, who could not read Greek."

A written Gospel could be addressed only to those that could read. The uneducated Jews could neither read Greek nor Aramæan. A written Gospel, therefore, could not be addressed to them. Nor was it intended solely for the residents in Palestine, who were acquainted with both languages; but it was to be "taught to all nations," and was therefore intended also for nations who were better acquainted with Greek than with Aramæan.

2. "That it was contrary to ancient custom for Jews to write books in Greek."

HUG has shewn, on the authority of the Mishna, that though the Jews were forbidden to write books in other languages, they were permitted to write them in Greek.

3. "That Josephus affords us a proof that it was an unusual thing for a Jew to write a book in Greek."

It was no doubt unusual;—but what was *not* unusual in the whole promulgation of Christianity, from the birth of Christ to his ascension? and from the end of Christ's ministry on earth to the death of St. John? The birth of Christ, his miracles, resurrection, and ascension, and that, which comes nearest to our purpose, his *knowledge*, were all out of the ordinary course of human experience. It

was unusual for the poor among the Jews to be taught either Hebrew or Greek. When "Jesus went up into the Temple, and taught, the Jews said, how knoweth this man letters,* having never learned?" (John vii. 14, 15.) "Whence hath this man this wisdom, and these mighty works?" (Matth. xiii. 54.) "What wisdom is this which is given unto him? Is not this the carpenter? the son of Mary?" (Mark vi. 2, 3.) Christ told the Jews whence he had his wisdom and his knowledge: "My doctrine is not mine, but his that sent me." (Luke vii. 16.) It was derived not from the schools, but from heaven; and not in the limited measure that squares with the human understanding. "For," (as the Baptist bore witness,) "he whom God hath sent, speaketh the words of God; for God giveth not the Spirit by measure unto him." (John iii. 34.) And the wisdom which he possessed, he communicated by the same Spirit to his disciples. Of which he gave them an assurance, when he encouraged them to trust in him in all their troubles: "Settle it in your hearts not to meditate before hand what ye shall answer; I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." (Luke xxi. 14, 15.) Who but God could give this? And the same divine power could inspire them with any other gift necessary for the furtherance of the Gospel.

4. "That it was improbable that any disciple of Jesus should be sufficiently acquainted with Greek to write the Gospel in that language."

This is said in entire forgetfulness, or unbelief, of the

* Letters or learning. The Jews spoke it in contempt. Γραμματα, when it means the Scriptures, has the article, τα γραμματα.

miraculous "gift of tongues," and of all Christ's promises to his disciples. The very office of St. Matthew, as a tax-gatherer, which connected him with men of all conditions and languages, implies the talent which the German theory denies. HUG, after a very interesting historical and critical detail of the progress of the Greek language in Syria, observes: "It is no longer doubtful, that up to the time in which Matthew wrote, the Greek language had firmly rooted itself in Palestine. But what relation existed between the two languages, is not yet, from the connexion of all these facts, quite obvious." (HUG, vol. ii. p. 49.) But he justly infers, from the satisfaction expressed by the Jewish multitude, when St. Paul addressed them in Hebrew, that they had been accustomed to be addressed in a different language; and on this occasion were led by circumstances to expect an address in another language. And what other was current in Palestine but the Greek?

The relation, therefore, between Hebrew or Syriac and Greek must have been great to have admitted of the use of Greek for a popular address. But the intimate relation between Syriac and Greek, is evident from the multitude of Greek words naturalized in the Syriac, and incorporated in the Syriac Version of the New Testament. Masclef, in his Syriac Grammar (C. I.) has given a list of more than thirty Greek words from the Syriac text of St. Matthew's Gospel alone. Hoffman has given a larger list in his history of the Syriac language prefixed to his Grammar, (p. 21. Halæ 1827.) A much larger list of Greek words may be collected from Castell's Syriac Lexicon, ed. Michaelis, amounting to more than one eighth part of the whole language, consisting of words in every part of speech,

and of the most ordinary use, such as *αὐτῷ*, *αὐτοῦ*, *αὐτῶν*, *αὐτοῖς*, *αὐτῶν*, *αὐτοῖς*, *αὐτῶν*, &c. ; and even the commonest particles, *καί*, *γάρ*, *δέ*, *μή*, &c.

Another proof of the intimate relation between the two languages consists (as I have before observed) in this,—that though Syriac words in the Greek text are *interpreted* by Greek, the numerous Greek words occurring in the Syriac text, are used without any interpretation.

5. The brief outline of German objections to a Greek original of the New Testament, and to the vernacular use of the Greek language in Palestine, which Dr. Wait has stated in the Preface to his Translation of Hug, is closed with the following observation on the present state of the English language in Wales : “ Let us bring the case nearer “ to our own times and observations. England and Wales “ have been much longer united than *Rome* had been with “ Judæa, on whose connection Hug builds a considerable “ part of his argument; yet in how many places in the “ latter is the English language totally unknown?—The “ *Roman* intercourse with Palestine had been compara- “ tively short.”

The intercourse of *Rome* with Palestine had indeed been very short, at the time of Christ and his Apostles, not a century having passed from its submission to Pompey. It is not, however, on the intercourse of *Rome*, but of *Greece*, with Palestine, on which HUG’s argument is chiefly built. Yet during that short period the popular prevalence of Greek was greatly increased by the favour shewn to the Greeks and to their language by Pompey and Herod, as well as by the Prætors of Syria and the Governors of Palestine. “ From the time of Pompey, the opposition to the incur- “ sions of the Greeks was removed; the barriers were not

"only broken, but the Greeks were even the favoured party. They became still more so under Herod the first, who did not conceal from the Jews, that he gave the preference to the Greeks; and did not stop at this confession, but by costly preparations even manifested that it was his purpose to Hellenize the Jews." (HUG, vol. ii. p. 41. Engl. Tr.) "We see that Palestine had received into her bosom a second nation, and divided herself between two languages, the language of the country, and the Greek." (Ibid.)

To these historical facts the German theory opposes the present state of the English language in Wales, instead of the state of the language in the whole Island, and asks "in *how many* places in Wales the English language is totally unknown." But even in this confined view the comparison is not favourable to their objections. For there are, I believe, (and I speak from some knowledge of the Principality,) *very few* places in which the English language is totally unknown. It is spoken in common with Welsh in every county in Wales, and in every considerable town. We may add, which is still more to the purpose of HUG's argument, that there are, probably, very few individuals, who can *read* Welsh, that cannot also read English. And of the best educated of its inhabitants, though most can speak their native language for common occasions, *very few* can read it; yet *all* of them can read and speak English. Yet they are attached, like the Jews, to their native language. And if, in a public assembly, an Englishman were to address them in Welsh, as St. Paul did the Jews in Hebrew, the effect would be the same; they would be as much pleased as the Jews were, and would

"keep the more silence," having expected to be addressed in another language.

But this question should not be confined to the western extremity of the Island, where *alone* the ancient language has maintained itself. When Britain first received "a second nation" into her bosom under the Cæsars, four hundred years intercourse with Rome rendered the country *pene Latina insula*. And when, after the final departure of the Romans, a second nation was again admitted, we see, that Britain did not, like Syria, divide itself between two languages,—the language of the country, and the Saxon;—but the latter so far gradually prevailed, as to supplant the ancient language in the whole of the country beyond the limits of the Severn, except Cornwall, where it subsisted till the last century. And thus in Wales the English language appears to be on the same footing as Greek was in Palestine. But, with respect to the whole Island, the question becomes not, in how many places is the English language totally unknown, but in how few places is any other language currently known, but the English. The history therefore of the English language in Britain, and its present state in Wales, detract nothing from the strength of the evidences, which we have of the vernacular prevalence of Greek in Palestine in the time of Christ and his Apostles, and therefore of the originality of the present Greek text of the New Testament.

The vernacular prevalence of the Greek language in Syria must have rendered unnecessary any very early translation of the New Testament from the Greek into Syriac. If then there was, as we are informed by Augustine, a Latin translation, or translations, "in primis fidei temporibus," in the *first* times of the Christian faith,

and therefore in the time of the Apostles, the Latin Version, which has the controverted verse of St. John, is of higher antiquity and authority than the oldest Syriac Version which has it not.

XII.

NOTE ON STEPHENS'S MSS.

The question respecting Stephens's MSS. I have left untouched in these pages, because it is in other hands, from which we have reason to expect decisive information on the subject. If Crito were able to verify Mr. Porson's opinion, that Stephens had no MSS. containing the verse, it would not affect the general question more than the admission, that almost all Greek MSS. now known to be extant, do not contain the verse. But if it can be proved, that R. Stephens formed the text of his first edition out of MSS. which contained the verse,—a subject which Mr. Huyshe is pursuing with great ability and acuteness,—*that* would be a most important addition to the evidence which we possess of MSS. that contained, and contain the verse. And for this we have Stephens's most express assurance, in the Preface to his *first* and *second* editions, that nothing was admitted into the text, which had not the authority of MSS.—the majority—and the best: *ut nullam omnino literam secus esse pateremur quam plures, iique meliores libri, tanquam testes comprobarent.* Mr. Porson and Griesbach had no scruple in treating this assertion as vain and false, on the supposition that Stephens had no MSS.

but the XV. which are marked on the margin of his *third* edition. Mr. Huyshe supports the authority of Stephens's assertion in his Preface; and contends, that besides the Complutensian edition, and the XV. MSS. which he marked with the Greek numerals, he had another set of MSS. out of which he formed the text of the *first* edition, which Stephens's assurance appears to warrant and require, all the fifteen *marked* MSS. having been proved to be without the verse. It is sufficient for Mr. Huyshe's theory, (p. 1,) that any "*one* of Stephens's *unmarked* "MSS." may have had the verse.

ADDENDUM TO NOTE VIII.

The MSS. of the Latin Version, and the quotations by the Latin Fathers, which omit the 7th verse, but retain *in terra* in the 8th, exemplify the *homœoteleuton* by the loss of the middle part of the passage: Quoniam tres sunt qui *testimonium dant* [in cœlo, Pater, Verbum, et Spiritus Sanctus; et hi tres unum sunt. Et tres sunt qui *testimonium dant*] in terra, spiritus, aqua et sanguis; et hi tres unum sunt.

But MSS. which, like the Lansdowne MSS. in the British Museum, subjoin the 7th verse to the 8th, and yet give to each its own initial term: ET tres sunt—QUONIAM tres sunt—exemplify the *homœoteleuton* by the omission of a whole verse, through the repetition of the same words at the beginning and the end of the passage: Et TRES SUNT qui testimonium dant in terra spiritus aqua et sanguis; et hi TRES UNUM SUNT. Quoniam TRES SUNT qui testimonium dant in cœlo Pater, Verbum, et Spiritus Sanctus; et hi TRES UNUM SUNT.

lxxiv ADDENBUM TO NOTE VIII.

Considering the heresies that favored or opposed the doctrine of 1 John, v. 7, and the errors of transcription to which the whole passage was peculiarly liable, we cannot reasonably be surprised either at the variety of its readings, or at its wilful or accidental omissions, or the *solæcistical* language of the *undisputed* verse, which is one of the most remarkable phenomena of the passage,—not first discovered by the Archbishop of Cherson, but noticed as early as the age of Gregory Nazianzen.

. *The Charge to which the following Letter was intended as an Introduction; will be printed separately.*

TO

THE REVEREND THOMAS BEYNON,

ARCHDEACON OF CARDIGAN.

APRIL, 1828.

DEAR SIR,

The Charge, which I delivered to the Clergy of the Diocese of St. David's, in the summer of 1824, and which I was requested by them to publish, I now beg you to accept. But before you proceed to its perusal, I wish to recall your attention to one part of it, and to inform you, what has given occasion to this previous communication.

You may remember that a large portion of it was occupied with a detail of the *internal evidence* of 1 John, v. 7 ; a verse, which Mr. Porson had employed so much erudition, management, and ridicule, to prove spurious. In the different views which I have, in several publications, taken of this verse and its evidences, I have had occasion to question the correctness of Mr. Porson's

learned disquisitions upon it. The literary character of Mr. Porson is dear to the University of Cambridge ; and it is no wonder that he should find an advocate of eminent learning and talents, to vindicate him from the animadversions of an inquirer, who differs from him. Such an advocate he has found in an anonymous Critic, who styles himself **CRITO CANTABRIGIENSIS**. Considering the decided conviction, which I have so often expressed of the authenticity of this verse of St. John, you may imagine that I was not indifferent to the first notice of the publication of such a work ; though I have been too much otherwise engaged, till very lately, to enter into a minute investigation of its contents. I have, however, now read it, chiefly for the sake of examining what account the Vindication might give of Mr. Porson's opinion of the *internal evidence* of the verse, which I thought he had treated both superficially and erroneously. I sincerely rejoice that my animadversions have been brought to so strict an examination, as I find in the Vindication, by one so jealous of the credit of Mr. Porson's Letters to Archdeacon Travis, and of his literary character, as Crito Cantabrigiensis. Nothing is so capable of eliciting truth, as such collision of opposite opinions ; and I can assure the learned

author, that there is not an expression in his Vindication, that I *personally* wish “blotted from its pages,” but the imputation of unfriendly feelings towards Mr. Porson. The term *now* in the motto to the title page implies what is most untrue, as Dr. Burney and Mr. Cleaver Bankes, his two zealous friends, and most active in promoting a permanent provision, to compensate in some degree for the loss of his Fellowship, at the time that he ceased to be Fellow of Trinity College, could have testified. I was well acquainted with Mr. Porson, and had much friendly and literary intercourse with him, and a cordial admiration of his critical talents; but I could not be blind to the spirit and temper of his work against Mr. Travis, nor to the defect of the conclusions which were likely to be drawn from his refutation of Mr. Travis’s oversights, mis-statements, and errors. Mr. Porson has proved Mr. Travis to have failed in the use of his materials for the defence of the controverted verse, but he has not proved the verse to be spurious. At the close of his Letters he shews, I think, that he was not so sanguine in his expectations of success against the verse, as of his having “demonstrated that Mr. Travis “was radically ignorant of the subject which he “undertook to illustrate.”

A very small portion of the Vindication relates to Mr. Porson's decision on the internal evidence. The subject is thus stated. "Mr. Porson's decision, with respect to reasoning of this kind, is expressed in the following language:—"Where there is no external evidence," (that is, no evidence from manuscripts,) "internal evidence can never be pleaded for the necessity of so large and so important an addition." (*Vindicat.* p. 75.) I have, in the following Charge, pleaded the internal evidence at a considerable length; and have, at the same time, briefly stated the grounds of the external evidence. But Mr. Porson, in the passage before quoted, asserts that there is "*no external evidence.*" His learned Vindicator has qualified the assertion by confining it to the evidence from manuscripts, I must therefore prepare my readers for an impartial consideration of the *internal evidence*, by removing, if I can, the prejudice against it, which may have arisen from the authority of the Professor, and the learning of his friend.

"There is no external evidence from manuscripts." If the Dublin manuscript had been "written about the year 1520, for the purpose of deceiving Erasmus," as Mr. Porson asserted, it might have been said, there is no manuscript extant, which contains the verse, as far as has

yet been discovered; and consequently, *so far*, no external evidence from *Greek* manuscripts. But in spite of Mr. Porson's "*caution* and *impartiality*," he was mistaken in his assertion. Dr. Adam Clarke, a very competent judge, who examined the manuscript, is inclined to ascribe it to the thirteenth century; and the learned Vindicator, who agrees with Dr. Clarke, that the manuscript was not written to deceive, ascribes it to the *fifteenth* century.

We have, therefore, by Crito's confession, a manuscript containing the verse, which was written before the printing of the *Princeps Editio*, and before there existed any dispute about the *authenticity* of the verse; and thus we happily *get rid of one* of the many *forgeries*, which Mr. Porson thinks he has discovered on every side of this inquiry. In such assertions the Vindicator must allow there is neither caution nor impartiality. Mr. Porson repels the charge of fraud from the Arians, but has no scruple to fix it upon the Orthodox.

1. We have, then, one manuscript now extant containing the verse, and of course *some* external evidence from *Greek* manuscripts. But "it is "a modern manuscript, whether belonging to the "fifteenth or the thirteenth century." The Hymn to Ceres was printed from a modern manuscript

of the fourteenth century, and it is at present the only manuscript known to be extant; yet nobody doubts that the poem is as ancient as the time of Pausanias, who quotes it.

2. The verse is also extant in a Greek manuscript of the fifteenth century, the *Codex Ottonianus*, 298, in the Vatican Library, as we are informed by M. Scholz in his *Biblico-Critical Travels*, p. 105, from which Mr. Horne quotes it in his Introduction.* We have, therefore, two Greek manuscripts one century older than the *Princeps Editio*, with which to answer Mr. Porson's challenge to Mr. Travis, (*Letters*, p. 151): "Produce two actually existing manuscripts five hundred years old, containing the verse, and I will acknowledge your opinion of its genuineness to be probable."

3. A manuscript *was* extant in the sixteenth century, the *Codex Britannicus*, from which Erasmus printed the controverted verse. *Repertus est apud Anglos (says Erasmus) Græcus codex, in quo habetur, quod in Vulgatis deest. (Erasmus Opp. vol. x. p. 253.)* This manuscript might appear to be the same with the Dublin manuscript, if the latter did not differ in its readings from the former; the Dublin manuscript

* Vol. iv. p. 461. Sixth ed.

having *ἅγιος* in the seventh verse, and *ἰ* before *μαρτυροῦντες* in the eighth; and the Codex Britannicus, as represented by Erasmus in his Note, having neither of those readings.

4. The *Princeps Editio*, (the Complutensian) we are assured by its learned editors, was printed from very ancient manuscripts, and contains the verse. The value of this edition, as equivalent to manuscript authority, is thus expressed by Michaelis, after stating several important considerations in its favour: “ These circumstances may reasonably lead us to conclude, “ that the Complutensian edition was *faithfully* “ taken from manuscripts, and that those Complutensian readings, which are in no manuscripts known to us at present, were actually “ taken from manuscripts used by the editors. “ So long, therefore, as we are without the “ manuscripts from which this edition was “ taken, it must itself be considered as a valuable manuscript.” (Introduction to the New Testament, vol. ii. p. 440. Engl. Transl.)

5. Greek manuscripts, also containing the verse, were appealed to in the ninth century, (if not at a much earlier age,) by the author of the Prologue to the Canonical Epistles. Whether the Prologue was written by Jerome, as some learned men admit, or not till a later age, it is

found in manuscripts of the ninth century ; and its author appeals to Greek manuscripts, which contained the verse, against the defectiveness of Latin copies which omitted it. We have therefore evidence from several Greek manuscripts, which contained the verse. Yet the learned Vindicator continues to assert with Mr. Porson, that it “ appears in no Greek manuscript ;” (p. 89, 176, 387,) and, therefore, “ *cannot have been extant in any.*” (p. 143, Note.) And this is confidently asserted, although there are only *two* Greek manuscripts of the Catholic Epistles remaining of the first *eight centuries*.

6. Another source of external evidence, equivalent to Greek manuscripts, because a voucher for the Greek text, and more ancient than any Greek manuscript that omits the verse, we have in the *most* ancient version of the New Testament. If the Prologue to the Canonical Epistles be Jerome's, we have his *testimony* that there were Greek manuscripts in the *fourth* century, which contained the verse. But whether Jerome was the author of the Prologue or not, his own version of the New Testament, formed as it was on Greek manuscripts, and castigated, as he says, *ad Græcam veritatem*, is an evidence of the Greek copies, from which it was translated ; and it contains the verse, both in the manuscripts

from which Martianay* published it, and in the more ancient copies with which Vallarsius afterwards collated it for his valuable edition. A most important part of this evidence is, that there are *three* manuscripts of the Latin version, which omit the *eighth* verse, but retain the seventh; an omission occasioned, no doubt, by the near occurrence of the same words. I call the omission of the *eighth* verse in MSS. which contain the seventh, important, because it shews *how* the 7th verse was originally omitted.

The first Latin version of the New Testament was probably made about the middle of the second century, when the first Latin Bishop presided over the Church of Rome. In the fourth century there were several Latin versions, which were revised by Jerome, and reformed on the Greek text. His version, therefore, is of great authority, so great, that, in the judgment of Dr. Bentley, a correct text of this version might be considered as a sure criterion of the original Greek. "There are cases" (says Michaelis) "in which the ancient versions are of more authority than the original itself. By their means rather than by the aid of our Greek

* Sancti Eusebii Hieronymi Divina Bibliotheca hactenus inedita. Paris 1693.

“manuscripts, &c.” (Engl. Transl. vol. ii. p. 2.)
“the Greek manuscripts being modern in comparison with the originals, from which the Latin version was taken.” (Ibid, p. 129.)

Dr. Bentley's preference of the most ancient Latin copies of the New Testament to the Greek, and his opinion of the high authority of Jerome's version, as a voucher for the Greek text, appear to have given to Mr. Porson's learned Vindicator not a little uneasiness. “It is quite intolerable” (he says) “that a *casual* expression of any author should be converted into a notion at variance with the opinions which, in other instances, he avowedly maintains.” (p. 170.) What Dr. Bentley says of the *authority* of Jerome's version, and of his *preference* of the most ancient Latin copies to the Greek, were not casual expressions, but his deliberate judgment. I am surprised at Crito's oversight, in alleging a passage from Dr. Bentley's Sermon on the fifth of November, concerning the Pope's Vulgate, as at variance with his opinion of the importance of Jerome's version, and in not perceiving, that *that* opinion is perfectly consistent with his contempt of the Romish preference of their Tridentine Vulgate to the Greek text. That a Protestant should be expected to reject the use and advantage of a *correct* text of Jerome's ver-

sion, such as Bentley would have formed, and such as Vallarsius has edited it, because the Church of Rome grounds many of her errors and heresies upon a *corrupt* text ; or that he should deny the authority of an ancient version, to which all Protestant versions at the time of the Reformation were greatly indebted, because the Papists retain it with all its errors ; is doctrine (I conceive) very unworthy of the Porsonian school. The zealous Vindicator of Mr. Porson says, (p. 176,) that “ learned persons are induced to rely “ upon the *authority of the Latin Church*, in “ consideration of the *purity of its faith*, and the “ scrupulous exactness with which its *Scriptures* “ *have been preserved*.” After quoting the sentiments of Erasmus and Father Simon, he proceeds (p. 178) : “ These, indeed, are the sentiments of “ men, whose adherence to the *tradition of the* “ *Latin Church* is to be expected, but it is rather “ singular, as Wetstein has remarked, that *Protes-* “ *tants* should have adopted the *same principle*.— “ In very truth, it is strange to observe the same “ persons at one time valiantly tilting against the “ strong tower, which has so long frowned defiance upon the Protestant world, and at another “ laboriously employed in *strengthening the buttresses* that support the fabric.”—Again, p. 181 : “ As for those learned Protestants, whom we find

“ vindicating the authority of the Vulgate, *when* “ *it happens to favor their own opinions*, although “ they cannot claim the merit of consistency, they “ may be allowed the merit of good intentions.” These reflections are mere *argumenta ad invidiam*, and are so manifestly untrue both of Bentley, who so highly estimated the value of Jerome’s version, and of the advocates of the authenticity of 1 John, v. 7, that they ought to excite some suspicion in the minds of the learned persons, who make the reflections, that the grounds, on which they oppose that authenticity, are not so sound as they imagine. Crito Cantabrigiensis must be aware that the persons who advocate the authenticity of the controverted verse, do not, more than Dr. Bentley, rely on the “ authority of the Latin Church,” or on the “ purity of its faith,” or on the “ scrupulous “ exactness with which its Scriptures are pre- “ served.” They are too well acquainted with Bishop Bull’s Tract on the *Errors of the Church of Rome*, with James’s *Bellum Papale*, and with Bentley’s account of the *two thousand errors* of the Pope’s Vulgate, to have any reliance on the authority of the Pope’s Church, or its faith, or its Vulgate. But they believe with Dr. Bentley that a correct text of Jerome’s version, “ ad- “ justed, as he says it was, and castigated to the

"best Greek exemplars," must be a good voucher for the original Greek. The passage of Dr. Bentley's Fifth of November Sermon, quoted in p. 171, 172, of the Vindication, relates solely to the Tridentine Vulgate, and is not at all at variance with his opinion of Jerome's version.

Dr. Bentley may perhaps have over-rated the degree of perfection which he expected to give to his edition of the Greek Testament; as the *aggregate antiquity* of the manuscripts, which he had "in his Study" is obviously over-stated in his Letter to his anonymous correspondent. "I made use of none but those [manuscripts] of "a thousand years ago, or above, of which sort "I have 20 now in my Study, that one with "another make 20,000 years." This is (as Crito Cantabrigiensis observes) "as genuine "nonsense as ever appeared in print;" but I am inclined to think that Dr. Bentley never wrote such nonsense. Instead of "making one "with another 20,000 years," he perhaps wrote, "making one with another 20, of 1000 years;" which his correspondent, in transcribing the letter for the press, or the compositor, might have inadvertently converted into 20,000 years.

But it is not my intention, at present, to pursue the contents of the Vindication further, than by a few remarks on one passage containing

a challenge, which affords some hope of shortening, if not of terminating, the inquiry into the authenticity of the controverted verse; and by the notice of Crito's misapplication of Bishop Barlow's sentiments on the subject of this enquiry. Crito Cantabrigiensis says, "If the evidence that the verse existed in the fourth century were *half as strong* as the evidence that Bentley deemed it spurious, there *would be no dispute* on that subject." (p. 156, note.) There ought also, then, according to the judgment of Dr. Bentley, to be no dispute about the authenticity of the verse: "If the fourth century knew that verse, let it come in, in God's name."

We will first see what evidence there is, that Dr. Bentley *proved* or "*deemed* the verse spurious." By *deeming* it to be spurious, I conclude that Crito means *decidedly judged and condemned* * it to be so. When Dr. Bentley was candidate for the Regius Professorship of Divinity (May 1717,) he read a theological Lecture, in which he is reported to have *proved* the verse to be spurious. Whiston, an unbeliever in the doctrine of the verse, gave a ready assent to the report; and Dr.

* "They" [Dr. Bentley and Mr. Porson] "agreed in *condemning* the controverted verse, as spurious." (Vindication, p. 149.)

Middleton, his personal enemy, asserted it as a known fact, that "he had *determined against the verse.*" The Lecture is now lost; and the question at present is, whether the report concerning the purport of the Lecture be sufficient evidence, that Dr. Bentley proved or "deemed" the verse spurious." That it is not sufficient, I am induced to think, from Dr. Bentley's own words, in his Letter to his anonymous correspondent in the very year (1717) in which he delivered the Lecture; in which Letter he says, "What will be the event about the said verse of John, I myself know not yet;" and from his refusal to omit the verse in 1724, as reported by Whiston in a Letter of that year, in which he says of Bentley, "he dares not now wholly omit the verse." His refusal to omit the verse in 1724, compared with his own acknowledged indecision about it in 1717, renders it improbable that he should in any intervening time have *proved* it to be spurious.*

* It is, I believe, well known, that the Lecture, which is now lost, had been seen and read by Mr. Porson. He mentions the Lecture in the Preface to his Letters. He does not say that Bentley had *proved*, but that he "read a Lecture, which is still extant, *to prove* the verse spurious." If Dr. Bentley had *proved* the verse to be spurious, Mr. Porson would, I think, have recorded such *proof* in much stronger terms, than he has expressed this *notice* of the Lecture.

The evidence, then, that Dr. Bentley either “*proved*” or “*deemed*,” that is, decidedly judged and *condemned* the verse to be “spurious,” is by no means strong evidence; yet, “if the evidence that the verse existed in the fourth century were *half as strong*,” Crito Cantabrigiensis is willing to concede what Dr. Bentley thought sufficient to authenticate the verse. That the verse existed in the fourth century is probable from the Latin Version alone on the general ground, that an ancient version is an evidence of the original, from which it was translated. The citation of the verse by the Fathers of the Western Church in the third and fifth centuries,—by Cyprian in the third, and by Eucherius, as well as by the African Fathers at the Council of Carthage, in the fifth—render it highly probable that it existed also in the *fourth*, even if that century had no evidences of its own. But it has the strongest evidence in the labours and learning of Jerome, who revised and reformed the old Latin Version from the Greek copies, of which he says, *Græcæ fidei Novum Testamentum reddidi*. That version, therefore, so revised and reformed, Dr. Bentley was of opinion, “must have agreed exactly with the Greek text of that age.” This version, or *Bibliotheca Divina*, as it was called, which Erasmus had omitted in his edition, was

first published by Martianay in the Benedictine edition of the works of Jerome, and afterwards by Vallarsius at Verona, collated with other very ancient manuscripts, of which, the most ancient and excellent manuscripts contain the seventh verse. Jerome's version, therefore, alone may reasonably be considered a sufficient warrant, that the controverted verse existed in the fourth century.

But to the testimony of Jerome's version, we may add, from the Second Symbolum Antiochenum of the fourth century, a very probable evidence of the existence of the verse in that century, in the clause: ὡς εἰσι τῇ μὲν ὑποστάσει ΤΡΙΑ, τῇ δὲ συμφωνίᾳ ἓΝ; "so that they are THREE in person, but one in agreement;" in which the unity of agreement is denoted by a word (συμφωνία) peculiarly significant of that concurrence in *testimony*, which is the ground of St. John's argument for the Divinity of Christ, the simple term *φωνῶν* being synonymous with *λεγειν*, *λαλεῖν*, (Hesych.) And 1 John, v. 7, is the only passage in the New Testament, in which an *unity of testimony* is ascribed of the Three Persons of the Trinity. Mr. Porson says, that "if the text of the heavenly witnesses had been known from the beginning of Christianity, the ancients would have inserted it in their Creeds." The passage

was inadmissible in their Creeds in the form of a direct quotation; as a doctrine significant of it, and allusive to it, it could not well have been more distinctly expressed, than in the words of the Creed of Antioch.

Another advance in probability for the existence of the verse in the fourth century, we have in a Letter of the Emperor Constantine to Alexander, Bishop of Alexandria, in which he imputes the origin of the Arian controversy to *a certain passage* of Scripture, which was a ground of dispute between Alexander and Arius; the former inculcating the doctrine of the Trinity, the latter opposing that doctrine, by denying the Divinity of the WORD, and his consubstantiality with the Father. That the controverted verse was the passage in dispute seems probable from this, that it is the only passage in the New Testament in which **THE WORD** is mentioned, as one of the Three Divine Persons; and the only passage, which could have given occasion to Arius's denying that **THE WORD** was of the same substance with the Father.

To these evidences of the fourth century I will add a passage from Basil, which, as Mr. Porson says, "looks most like our verse:"

Πιστευομεν εις Θεον και Λογον και Πνευμα, μιας ουσιας Θεοτητα, και
μονη προσκυνητην, which, by its connumeration of

the **WORD** with the Father and the Holy Spirit, has every appearance of a direct allusion to the seventh verse.

If, now, in comparing the two evidences together, it shall appear from Dr. Bentley's indecision respecting the verse in 1717, and his refusal to omit the verse in 1724, improbable that in any intervening time he should have *proved* the verse to be spurious, or *decidedly judged* and *condemned* it to be so; especially if to that improbability be added the fact, that the Lecture was extant as late as the year 1790; was seen and read by persons most adverse to the authenticity of the verse; and that its *critical proof* was, nevertheless, still withheld from the public, and at length lost: and, on the other hand, if from the language of the Emperor Constantine's Letter,—the peculiar phraseology of the *Symbolum Antiochenum*,—the connumeration of the **WORD**, as one of the Three Divine Persons in the passage of Basil,—and the existence of the verse in the most ancient of the manuscripts from which “the genuine version of Jerome”* was published by Martianay and Vallarsius, it shall appear in the highest degree probable, that the verse was known to the fourth century, we are, I think,

* Michaelis's Introd. vol. ii. p. 124.

entitled to the promised concession, that "there would be no dispute on *that* subject." And if that point be granted,—that *the verse existed in the fourth century*,—its consequent authenticity, on Dr. Bentley's reasoning, cannot be denied.

Mr. Porson's learned Vindicator (Intro. p. 4) says, that "he has no intention to engage in the controversy respecting 1 John, v. 7;" yet he "thinks it but fair to avow his conviction, that the verse is spurious; and begs leave to express his sentiments on the *whole matter* in the language of Bishop Barlow."* (Pref. p. 5.) His readers, who may not have read Bishop Barlow's Tract, must from these words of Crito Cantabrigiensis suppose, that Bishop Barlow concurred with the sentiments of Crito on the *whole matter*, and therefore that he believed the verse to be spurious. But to make Bishop Barlow apparently an advocate for the spuriousness

* "The doctrine of the Trinity I really believe, and am abundantly convinced that Socinus his positions against the blessed Trinity may be evidently overthrowne, though not by this text, yet by plaine Scripture-prooves: onely I could heartily wish that orthodox men would not build good conclusions upon bad principles, nor lie the weight of such great positions on such weak proofes; for a bad defence makes a good cause suspected; and when the adversary finds the premises false (as the Socinians often doe) they are soe far from being confuted, that they are confirmed in their errors, believing noe better arguments can, because noe better are brought."

of the verse, is to pervert his testimony in entire contradiction to his express judgment on the verse. When he wrote the Letter to Mr. Hart, from which the passage quoted by Crito is extracted, he was Librarian to the Bodleian, and a man of learning, and therefore a competent judge of the critical part of the subject which he was discussing. His decided conviction of the authenticity of the verse I shall quote at length. A re-perusal of the passage, and respect for the judgment of Bishop Barlow, may, perhaps, give Crito a better opinion of the verse. After quoting authorities, which are adverse to the authenticity of the verse, and others that are favourable to it, he proceeds, (*Tracts and Observations* on 1 John v. 7, p. 18): "You know the Socinians tell us "that it was put in by the Anti-Arians; "but this is a manifest calumny.*——

"That it was in the text before Arius his "time, appears by Cyprian, (who flourished in "the middle of the third century, about three-score years before Arius was taken notice of,) "for we find the *express words of this verse* in "Cyprian's book *de Unitate Ecclesiæ*."

* The passage omitted contains Bishop Barlow's opinion, that the seventh verse was left out by the Arians. But as this supposition is not proved by him, and is wholly unconnected with his conviction of the authenticity of the verse, it is here omitted.

“ I take it, then, for an *evident truth*, that this
“ seventh verse of the fifth Chapter of the first of
“ John was anciently a received part of the sacred
“ text, even before Cyprian’s time (for otherwise
“ he would not have quoted it, as such), and
“ ergo *I make no doubt it was originally there*,
“ and (de jure) should be so still. As for those
“ copies that want it, whether Syriac, Greek,
“ or Latin, printed or MS., I do, (and shall
“ do so till I see better reason to the contrary)
“ conceive that they are *defective*, and want
“ some of that *integrity*, which the most ancient
“ copies before Cyprian’s time had ; for it is
“ not irrational to believe, that other copies
“ agreed with those that Cyprian made use of ;
“ and therefore seeing that it was certainly in
“ his, I shall believe it was in the rest.”—
“ Now seeing that it was originally in the most
“ ancient copies, &c.”

If, then, Crito’s sentiments agreed with
Bishop Barlow’s upon the *whole matter* of this
inquiry, there would be no dispute with him
about the antiquity or authenticity of the verse :
he would “ take it for an *evident truth*,” that
the verse was “ anciently a received part of the
“ sacred text ;”—he would “ *make no doubt*,
“ that it was *originally* there, and (de jure)
“ should be so still.”

That “ the copies which want the Verse,

“ whether Syriac, Greek, or Latin, printed or “ manuscript,” (to use the words of Bishop Barlow concerning the *external* evidence,) “ are defective, and want some of that integrity, which “ the most ancient copies had,” will be further evident from the *internal evidence* of the passage, I mean, from a comparison of the *general scope* of the Epistle with that of the Gospel ; and from the connection of the seventh verse with its *context* in the 6th, 8th, and 9th verses. On this part of his subject I have not hesitated to say, that Mr. Porson’s sentiments are not only erroneous, but very superficial ; and I think so still. May I not add, without *injustice* to Mr. Porson, that the internal evidence is that part of his subject, which he was least likely to have thoroughly examined, however great his “ fondness” may have been for Gregory Nazianzen.* My opinion of the internal evidence, and of its importance in determining the question concerning

* “ Having been *always extremely fond* of Gregory.” (Letters, p. 223.) Mr. Porson, when he wrote the Letters to Archdeacon Travis, was “ a young man, and not a “ Theologian by profession ;” (Vindicat. p. 39.) and I never thought him serious in his declaration of “ extreme fondness” for Gregory. The learned Vindicator seems not to be aware, that Mr. Porson, in his avowed fondness for Gregory, alluded to the expression, *quem semper in deliciis habui*, concerning Gregory, by a celebrated Professor, to whom the works of that Father were quite new.

the authenticity of the verse, differs so widely from that of Mr. Porson, that I will state it here, though I have entered largely into it in my Charge, in order to shew, that the same characteristics of language and doctrine, which prove the Epistle to have been written by the author of the Gospel, prove also the 7th and 8th verses to be essential parts of the Epistle.

The great doctrines, which St. John inculcates both in his Gospel and Epistle, are the **DIVINITY** and the **INCARNATION** of Christ. In his Gospel the Divinity of Christ is *asserted* in the first verse of the first chapter, and his Incarnation in the fourteenth verse. The Divinity of Christ is *proved* by the witness of the Father and of the Holy Spirit, to which Christ himself appeals (John viii. 16, 18; xv. 26.) and by his own testimony of himself, attested and interpreted by his living witnesses, the Jews, for which he suffered death on the Cross. (John x. 33, 36; xix. 7.) In calling himself the *Messiah*, and *the Son of God*, he "made himself God," and "equal with God." For in that sense the character of the *Messiah* is predicted in the prophecies of Isaiah by the title of "Emmanuel, "or God with us," and "the mighty God;" and in that sense, the Jews had been accustomed to understand the prophecies. The Jews understood the prophecies of the Old Testament much

better than our modern Unitarians, and too well to suppose that Christ, when he called himself the Son of God, and "one with the Father," meant only that he was of the same mind and will with the Father. Such a oneness with God would not have subjected him to the death of the Cross. His *Incarnation* is proved by his death, and by those evidences of it which are recorded in St. John's Gospel (John xix. 30, 34,) namely, his *expiration* on the Cross, and the *blood* and *water* which issued from his side.

The Apostle follows the same course of doctrine in his Epistle. In the first chapter the *Divinity* and *Incarnation* of Christ are *asserted*, (ver. 1, 2.) The two doctrines are afterwards *inculcated* in the strongest terms: "Who is a liar, but he that denieth that Jesus is *the Christ*?" (ii. 22.) "Every spirit that confesseth not that Jesus Christ is *come in the flesh*, is not of God; and this is that spirit of "Antichrist." (Ch. iv. 3.) The *Divinity* of Christ is *proved*, (ch. v. ver. 7,) by the testimony of the same *three* witnesses, the Father, the Son, and the Holy Spirit, as in the Gospel; and his *Incarnation* by the same *three evidences* of his death, the *spirit*, which "he gave up," (παρέδωκε το πνευμα) the *water* and the *blood*, as are recorded in the nineteenth chapter of the Gospel.

In the eighth verse the mention of the *spirit* precedes the *water* and the *blood*, as in the Gospel, because Christ expired on the Cross before the *blood* and *water* issued from his side, which is a correspondence with the Gospel that confirms the literal interpretation of Augustine, Eucherius, &c. and with it one of the evidences of the necessity of the seventh verse. But Christ “came by water” before he was manifested by blood; and, therefore, *ὕδωρ* and *αἷμα* are placed as in the context of the sixth verse. It is worthy of remark, that the *threefold* testimony to Christ’s Divinity, and the *three evidences* of his death, are peculiar to the Gospel of St. John. By the omission, then, of either of the verses of the controverted passage,—the 7th or 8th,—one proof of the Apostle’s argument is lost, and the complete agreement of the Gospel and Epistle is destroyed.

So far for the internal evidence from the *general scope* of the Gospel and the Epistle. If now we compare the seventh verse with its *context* in the 6th, 8th, and 9th verses, we shall again find that the passage is defective without the seventh verse. That Christ is *the Son of God*, is testified by the Spirit: “It is the Spirit that “beareth witness.” In the same verse the Spirit is *declared* to be a true witness;—“the Spirit is

“ truth ;”—and is *proved* to be so in the seventh verse, by the concurrence of HIS testimony with that of the FATHER and the SON. The *seventh* verse, therefore, is introduced to verify the conclusion of the sixth ; and the eighth to exemplify the assertion in the sixth : “ this is he “ that came by *water* and *blood*.” He was “ manifested by *water*” at his baptism (John 1, 31), by *water* and *blood* in his death. He “ came,” therefore, and was “ manifested” not by *water* only, with which he commenced his ministry on earth, but by *water* and *blood*, with which he terminated it. Again, without the *it* of the seventh verse, the eighth verse has no antecedent for its *it*.^{*} Moreover without the seventh verse, the ninth is deprived of an obvious and apposite reference. “ If ye receive the “ witness of men,”—if ye allow the validity of the testimony of three men,—“ the witness of “ God,” in his threefold testimony, “ is greater” in every way,—in dignity, in truth, and unity. It is greater in unity, because though three men *may be one* in testimony by an entire unity of evidence, the three heavenly witnesses are *necessarily one* in testimony, being one in nature and

* Of the grammatical and necessary dependence of the Article in *it* TO *it* on its antecedent *it*, see the argument of the Bishop of Calcutta quoted in the Note p. 30, 31.

substance. The THREE are proved to be ONE in nature by other passages of Scripture; they are, therefore, one both in nature and testimony, but *a fortiori* one in testimony, because one in nature. It should always be borne in mind, that the purport of the seventh verse is not to inculcate the doctrine of the Trinity; but, *as in the Gospel*, to prove that "Jesus is the Son of God," by the testimony of the Three Divine Witnesses.

Bishop Barlow concurred with Dr. Bentley in making the most ancient copies of the Latin version vouchers for the original Greek (Cyprian being Bishop Barlow's evidence, and Jerome, Dr. Bentley's); but though he had no doubt of the authenticity of the verse, he considered its absence from the Greek copies as a sufficient reason for not resting the *doctrine* on the authority of the passage. His scruple arose from a difficulty respecting the interpretation of the word *in*, which, he contended, meant unity of testimony only, and not unity of nature. He was a believer in the doctrine from other passages of Scripture; but he thought it was not the meaning of this passage. He was therefore apprehensive, lest the resting of the doctrine on what he conceived to be an untenable argument should give an advantage to the Socinians, and confirm them in their er-

rors. I have elsewhere shewn the apprehension to be a groundless one; and that they who believe the term *av* in the seventh verse to mean *unity of nature*, as well as of testimony, ought not to compromise the truth out of tenderness to Socinian unbelief.

It is from this part of Bishop Barlow's Letter that Crito quotes the caution with which he concludes his Preface. But it is nothing to his purpose, because it has no relation to the *defenders* of the authenticity of the verse, but to the *interpreters* of its language.

Crito is an alarmist. He is not content with Bishop Barlow's caution to his Trinitarian readers; but he endeavours to excite their Protestant feelings against the defenders of the Vulgate; and their apprehensions, as Christians, lest they, who oppose the decisions of Mr. Porson, should, while they controvert his "principles of sound criticism," endanger "the integrity of Scripture." As I am

Nullius addictus jurare in verba magistri,

and have no *Αυτος εφρα* to constrain me, I have no such fears; nor do I believe, that adherence to a text, which has so many evidences both external and internal,—which has the altered opinion of Bishop TOMLINE in its favour,—and is main-

tained to be authentic by judges so learned as BARLOW, MILL, BENGELIUS, KNITTEL,* and HORSLEY,† (to name no others of its many advocates) will have either of the consequences which he apprehends. If he will credit Bishop Barlow, and concur with his sentiments *on the whole matter* of the inquiry, he would be con-

* A translation of Knittel's *Neue Kritiken*, by the Rev. W. A. Evanson, M. A. is now in the press, and will shortly be published.

† To these authorities may be added the honoured name of MIDDLETON; for though, in a recent review of Scholefield's Edition of the Bishop's *Doctrine of the Greek Article*, it is stated that "in the celebrated passage 1 John v. 7. he *argued* on one, and *concluded* on the other side of the question;" (CHRISTIAN REMEMBRANCER, No. 113, p. 290;) which the Reviewer considers to be an "oversight," that has "escaped the notice both of the Bishop and his Editor:" and though the learned Reviewer thinks that "the Bishop's *opinion* was evidently *against* the authenticity of the passage," yet his *argument* is as evidently *for* it. Bishop Middleton's judgment on any subject is of great weight; it is therefore worth while to examine the course of his *argument*, and the expression of his sentiments both in his conclusion from that argument, and in his general conclusion.

His whole argument is grounded on the connection which the final clause of the eighth verse has with the doctrine of the Greek Article. The final clause of that verse is: *Και οἱ τρις αἱ ΤΟ ἰς ἑστί.* and the doctrine of the Article, which the Bishop deduces from the language of the New Testament, is that, when the Article is prefixed to *ἰς*, it is always used for the purpose of *reference* to some preceding *ἰς* or similar word. He finds this usage to be uniform; and he terminates his discussion by observing:

vinced, that the "integrity of Scripture" is endangered not by the defenders of the verse,

"I do not perceive how the present reading [αἱ τοῖς] is to "be reconciled with the extermination of ver. 7."

So far the course of his argument is in favour of the authenticity of the verse. He adds: "The only alternative left us, is the *possibility* that the Article in αἱ τοῖς is "spurious, or even that the whole final clause of ver. 8. "may be an interpolation." After examining "all the "evidence," that can be adduced in support of these *possibilities*, he says, "It is then *barely possible* that the "Article may be spurious: the authorities are in general "hostile to this supposition. The other conjecture, that "the *whole clause* may be spurious, is scarcely more defensible." The result, therefore, of his argument remains in full force, that the Article in the clause of the eighth verse (τοῖς) is used as a reference to the preceding *αἱ* in the seventh; and that the omission of the seventh verse is irreconcilable with the existence of the Article in the final clause of the eighth.

With this argument his general conclusion is perfectly consistent: "I am not ignorant, that in the rejection of "the controverted verse, learned and good men are now, "for the most part, agreed; and I contemplate with admiration and delight, the gigantic exertions of intellect, "which have established *this acquiescence*: the *objection*, "however, [to their decision] which has given rise to this "discussion, I could not, consistently with my plan, suppress." This is obviously the language of one submitting to the unavoidable conclusion of his own argument, in opposition to great authorities, who had decided otherwise. In this decision it is evident, from his concluding words, that he himself did *not acquiesce*. "On the whole, I am "led to suspect, that though so much labour and critical acuteness has been bestowed on these celebrated verses, "*much is yet to be done*, before the mystery, in which they "are involved, can be wholly developed."

but by those who oppose the "evident truth" of its authenticity, and reject a text which was "originally in the most ancient copies of the "New Testament."

In his Introduction (p. 2) my learned Critic says: "Bishop Burgess's great object in this "proceeding unquestionably is—to destroy the "credit of Mr. Porson's critical labours on the "Greek Testament."* *Habet confitentem reum.* It has, indeed, been my wish, and will continue (Deo volente) to be my endeavour, (in the two remaining parts of my Vindication of 1 John, v. 7,) to lessen the prejudice attached to the pre-eminence of Mr. Porson's critical talents, (not for the purpose of impeaching his moral integrity, as Crito seems to insinuate, but) by canvassing the soundness of his critical principles, the correctness of his assertions, and the accuracy of his conclusions against the authenticity of the verse.

The object of the *Second Part* of this Inquiry will be chiefly to shew the incorrectness of Michaelis's opinion of the Latin Fathers, in representing them as incompetent judges of the Greek Scriptures; and to prove, that, with very few

* I am not aware of any labours of Mr. Porson on the New Testament, except against 1 John, v. 7.

exceptions, the Latin Fathers of the first nine centuries, who have quoted the verse, were men learned in the Greek language ; and, therefore, competent judges of the Greek Scriptures. And in thus fortifying the authority of the Latin text of the controverted verse, I am under no apprehension that I shall be charged (except by Crito) with “ strengthening the buttresses of “ Popery,” or be suspected of “ relying on the “ authority of the Papal Church, or on the “ purity of its faith, or on the fidelity of the “ Pope’s Vulgate.”

I am, Dear Sir,

With very sincere regard and affection,

Your faithful Servant,

T. SARUM.

POSTSCRIPT.

THE imputation of personal motives is a very infirm part of any critical enquiry; a charge of malevolence, to say the least of it, is unjust and unwarrantable. What I have said on this subject, in reply to Crito Cantabrigiensis, in the preceding pages, though very briefly, will be intelligible to those, who know what was done towards raising an annuity for Mr. Porson after he ceased to be a Fellow of Trinity College. The passage of Sophocles, which Crito has prefixed to his Vindication, I am willing to believe, says more than was intended by the Author; and with that persuasion I am desirous of preventing the passage of Gregory Nazianzen, which I have prefixed to this Letter, from being interpreted beyond my meaning. Οὐ γὰρ λογογραφῆναι, ἀλλ' ἐπισχεῖν τὴν ΑΠΙΘΗΝ βουλευμένοι, ταῦτα γενομένοι. To prevent young and inexperienced readers from being misled and deceived by unfounded assertions and partial representations respecting the external evidence of 1 John, v. 7; and the real state of the controversy, is, (next to the duty, incumbent on the Clergy, of "contending for the faith once delivered to the Saints," and of repelling the charge, brought against the Church, of wilfully interpolating the Scriptures, or of countenancing pious frauds and forgeries,) the main object of my perseverance in the defence of the controverted verse of St. John. When Mr. Porson says that the *Codex Britannicus*

was probably written about the year 1520, for the purpose of deceiving Erasmus;—that the controverted verse of St. John has *no external evidence*;—that the question respecting its authenticity was long ago decided in the negative;—and that *all learned men* had abandoned the verse;—if these assertions *be* not true, and *were* not true, when Mr. Porson's Letters were first published, a reader who is un-conversant in the history of the verse, and of the controversy to which it has given rise, is misled and deceived by the assertions, and impressed with prejudices against it, unfavourable to an impartial view of the question, and (which is worse) injurious to his confidence in the integrity of Scripture. To counteract these misstatements and prejudices has been my endeavour in my Remarks on Mr. Porson's Letters. I do not impute to these assertions a wilful design to deceive, but I wished to put the inexperienced reader on his guard against the confidence with which they are pronounced, and to provide him with an adequate answer to them. I wished to convince him that the stores of ecclesiastical antiquity were not exhausted; and that, in this age of literary discovery, the examination of uncollated manuscripts afforded hope, that some fortunate MAI might bring to light the long lost manuscripts of Alcala or of Rhodes, or other equivalent evidence of the verse. "Amelotte asserted, that he had seen the verse in "a manuscript in the Vatican Library. If he ever saw "it there, the manuscript, it seems, has disappeared like "Stephens's "17," which has been lately discovered in the "public Library at Cambridge. A similar discovery, which "should verify Amelotte's assertion, would happily put an "end to all further enquiry after the verse." I could hardly

give less credit to Amelotte's assertion, than I have here done in the preceding passage; or less sanguinely anticipate the possible chance of verifying his testimony by the production of some manuscript from the *occulti Providentiæ divinæ foruli*, as Bengelius expressed himself. (Sect. xxviii.) Yet has it drawn from Crito an expression of deep and "indescribable" distress, aided by a little figurative exaggeration: "In his third edition, Mr. Travis very wisely made no mention whatever of Amelotte, and thus the man and his communications were most completely and most deservedly forgotten; when lo! after an interval of thirty years, Father Amelotte is once more revived by Bishop Burgess. On this subject I will not enlarge; for I write with a feeling of sorrow and mortification not to be described. How could the learned Prelate condescend to refer to any thing which has fallen from that vain-glorious and unprincipled character, as if it were entitled to one moment's consideration! Some centuries after" [*I refer the reader to Crito's own pages for what is here omitted*] "it is possible, that Father Amelotte's manuscript may be discovered." (Vindicat. p. 99, 100.)

The reader will, if I mistake not, be at a loss to account for Crito's disturbed feelings; his painful concern for the credit of an "English Bishop."* Was it that I questioned the correctness of Amelotte's information? or that I anticipated the bare possibility of verifying such

* "It is not without painful reflections, that I find an English Bishop employed in raising objections to opinions so manifestly just," as Mr. Porson's,—that the controverted verse should be surrendered to the prejudices of "*infidels and heretics*." (Vindicat. p. 325.)

information by the discovery of his manuscript in the Vatican, or in the public Library at Cambridge? and so far gave way to the charitable supposition that he might not have been so unprincipled a character as he is said to have been. Whatever it was, the perusal of the passage respecting Amelotte, which Crito has quoted, has, it seems, overwhelmed his sensitive spirit with "*a feeling of sorrow and mortification not to be described.*" Crito says, "Father Amelotte is once more *revived* by Bishop Burgess;" which insinuates that I had *adopted* his assertion, that he had seen the verse in one of the most ancient manuscripts of the Vatican. My language, instead of adopting, *questions* the fact: "If he ever saw the manuscript." But I added, that "a discovery of this manuscript would happily put an end to all further inquiry after the verse." I said this with very little hope of such discovery. Crito indeed says, (p. 89,) "It is *well known* that *none of the manuscripts* of that Library contain the disputed verse." Again, (p. 367,) "Every view of the subject attests the vanity of supposing that there are Greek manuscripts in the Vatican containing the disputed verse;" and "*I can state*, that should any Visitor there avow something like an expectation of finding a Greek manuscript, which contains the controverted verse, the present very learned Librarian will be tempted to smile at his *credulity.*" As my observation respecting Amelotte has given such an "indescribable" shock to the sensibility of Crito, I am bound to administer the best consolation in my power, by the communication of a discovery, which may, in some measure redeem my credit with him, and justify the slight and distant hope, which I

rather conceived, than expressed, that a Vatican manuscript might be found containing the verse. I have, then, the satisfaction of informing Crito, on the authority of a learned traveller in search of Biblical manuscripts, (M. Scholz,*) that there is a manuscript of the fifteenth century *now extant* in the Vatican Library, the *Codex Ottobonianus*, 298, which contains the disputed verse. But I am not sure that Crito will be better pleased with this information, than with the altered opinion of Bishop Tomline, which Crito "*wishes* had not been shaken by the evidence" of the *Symbolum Antiochenum*. (p. 342.) Yet the addition of a Vatican manuscript to the Montfort, constituting, as it does, *some* external evidence from manuscripts, may, perhaps, reconcile him to a re-consideration of the *internal evidence*, as we have now *two actually existing* manuscripts written before the sixteenth century,—before the publication of the *Princeps Editio*,—and before the commencement of the Erasmian controversy about the authenticity of the seventh verse,—and, therefore, according to Mr. Porson's concession, affording some ground of probability that the verse is genuine.

I earnestly recommend the view of the *internal evidence*, which I have stated in the preceding Letter, to Crito's grave and attentive consideration, that he may not dismiss it with a hasty and contemptuous: "Such is the "kind of internal evidence, which is by some persons

* *Biblische-Critische Reise*, i. e. *Biblico-Critical Travels*, p. 105, Leipzig, 1823, quoted by Mr. Horne in his *Introduction to the Study of the Holy Scriptures*, vol. iv. p. 465. Sixth Ed, 1828.

“deemed sufficient to establish the genuineness of the
“controverted text, in opposition to the united testimony
“of Manuscripts, Versions, and Fathers.” (P. 386, 387.)
But I would willingly remove an obstacle, which he has
placed in his own way by the following question: He
asks, “As the witness mentioned in the ninth verse is
“declared by St. John, and acknowledged by the Bishop,
“to be the witness of *the Father*, with what propriety
“can it also be considered the witness of the Son and
“of the Holy Spirit?” It is so considered for a very
obvious reason, because the same witness, which the Father
testified of his Son, was testified by the Son of himself,
and also by the Holy Spirit. The witness testified of
Jesus Christ by the Three Divine Persons was, that he is
the Son of God. The threefold witness, recorded by St.
John in his Gospel, is repeated by him in the Epistle for
the same purpose as in the Gospel, “that ye might believe
“that Jesus is the Christ, the Son of God, and that
“believing ye might have life through his name.” The
view of the internal evidence which I have proposed in
the preceding Letter, is in harmony with the general
scope of the Gospel and of the Epistle of St. John, and
with the context, which precedes and follows the con-
troverted verse; and so far is it from being in opposition
to the united testimony of Manuscripts, Versions, and Fa-
thers, that it is supported not only by the evidence of the
manuscripts from which the *Princeps Editio* was printed,
and by the manuscripts which were appealed to in the
ninth century, but by the Greek originals from which the
old Latin Version and Jerome’s reformed Version were

translated, and which must have been read by the Fathers of the Western Church, who used those versions; and lastly, by the two manuscripts of the fifteenth century, which are now extant.

Bengelius had a much higher opinion of the *internal evidence*,—as well as of the testimony of the Latin Version and Fathers,—the citations of the Greek Fathers,—and the importance of the verse, as we now have it, than either Mr. Porson or Crito. But who was Bengelius? “He was,” says Michaelis, “by far the most learned of those who have defended the passage, and was likewise highly distinguished both for his accuracy and his scrupulous conscientiousness, an able and honest advocate.” His defence of the verse was published in 1734. He was not one of “*all the learned*,” by whom Mr. Porson says it was abandoned. It was defended by Mill in 1707; and it will appear, if I mistake not, in the preceding Letter, that it was not abandoned by Dr. Bentley in 1717 and 1724. It was not abandoned by Knittel, who published his *New Criticisms* in 1785; nor by Dr. Hey, in 1796, after the publication of Mr. Porson’s Letters; nor by Dr. Middleton, in 1808; nor is it abandoned by Janssens in his *Hermenutica Sacra*, the latest work of Sacred Criticism which has appeared on the Continent, and of which a French translation has been published this year, 1828. Of our own countrymen now living, it is not abandoned by Mr. Nolan, Dr. Hales, Mr. Slade, Mr. Grier, Mr. Townsend, Mr. Bloomfield, and Mr. Huyshe; and though it was once abandoned by Bishop Tomline, he lived to testify his altered opinion; and Crito allows him to be “a man of talent.”

But to return to Bengelius : for on his *concessions* against the verse both Michaelis and Mr. Porson found their rejection of it ; and great stress is laid by them on his learning, judgment, and *authority*. And Crito, though he appears to undervalue the authority of all writers who are opposed to his view of the controverted verse, is, if I mistake not, influenced more than he is aware of, by the *authority* of the Greek Professor.

Bengelius, then, had a much higher opinion of the *internal evidence* of the verse than Mr. Porson or Crito. He says, (§ xxviii.) “ *Ex uno codice æque divina hauriri potest fides, atque ex mille hoc præsertim loco, ubi adamantina versiculorum cohærentia omnem codicum penuriam com- pensat.*” He observes, (§ xxvii.) “ that if we had not “ a proof of the existence of the verse from the Latin ver- sion, the Greek text alone would be sufficient to shew “ that the passage is defective without the seventh verse : “ *Interpres si plane deesset, textus Græcus per se loquẽ- retur, hiatum se habere.*” He proposes a plain and easy test of this deficiency : “ Read,” he says, “ one edition “ which wants the verse, and then another which has it, “ and you will easily perceive what the whole tenor of St. “ John’s reasoning requires.” Adhibe editionem, &c. (Gnomon ad § xxviii.) “ So intimate is the connection of “ the two verses, so exact their rhythm or paralellism, so “ indissoluble the period, that if one verse be read without “ the other, it will be like a well composed passage or lyric “ strophe, where a member of one, or antistrophe of the “ other is wanting,” (Gnomon, p. 1188.)

He did not assert that it had no external evidence. Of

the *Latin version* he says, so great is its antiquity and authority, that we may justly (*optimo jure*) be satisfied with it, although it be not yet known what in later times was read in different parts of the East, (§ xix. xxviii.) He says that the seventh verse can on *no account* be considered as *interpolated* by the Latin Fathers. Suspicionibus quoquoversus indulge; nil, ubi consistas, reperies. Tam mature, tam sero, tam passim gentium, tam perpetua ætatum serie allegant. He argues strongly and decidedly in favour of the verse from the mutual light and confirmation, which the Latin Fathers afford in their citations of the verse, from Tertullian to Vigilius. From the evidence of the fifth century he collects, that the verse was known to the second and third centuries; and from the writers of those centuries he collects that the full quotation of the verse did not originate in the fifth century. And again, from the agreement of the writers of the fifth century with those of the second and third, he infers that the verse was known to the fourth century. Cyprian, he observes, adds weight to them all, in the midst of them all, by his most manifest citation of the verse. Le Clerc, he says, made some exceptions to the testimony of Cyprian, but the agreement of Cyprian with Tertullian easily refutes them all. (§ xxvi. ad fin.)

Bengelius had no doubt that the Latin Fathers possessed the verse in their *Greek* copies of St. John's Epistle. And though he was content with the existence of the passage, as preserved *chiefly* by them (*potissimum* Latinorum opera) yet he did not despair of our finding in the unexplored manuscripts of the Scriptures, Greek copies containing the

verse; and this hope he grounded on the history of a reading in Heb. ii. 9, first found in a Latin Father, then discovered in the writings of some Greek Father, and afterwards confirmed by manuscripts. *Nunc demum etiam accedit Græcus codex, et accedent fortasse complures.* "And why should we not hope," he says, "for similar discoveries in support of the passage of St. John, since it has not yet been made appear, that the Greek Fathers, who were contemporaries with the Latin version, had it not in their copies: Quid vetat similes in dicto Johanneo, &c. (§ xxvii.) Bengelius was of opinion that the Greek Fathers, whom he quotes in § xxiii. had the verse in their copies. The Fathers whom he quotes in proof that the verse was read from the beginning, (*periochæ initio lectæ*,) are Irenæus, Athenagoras, Clemens Alexandrinus, or some very ancient writer under his name, Basil, Maximus, and the author of the Prologue to the Canonical Epistles. These he calls *Græca antiqua hujus dicti documenta* (§ xxvii.) These Greek authorities are not numerous; but they are sufficient to induce him to expect that other ancient Greek documents will be found: *non vanum est præsagium fore ut plura aliquando exoriantur.* He did not abandon Amelotte as an "unprincipled" deceiver; he "condescended" to refer to him, doubtfully indeed, as I have done: *Si Amelotus postea in Vaticano Codice Dictum legit, videndum ne hic Latinizet.* He had not heard of the Vatican Codex Ottobonianus, in which M. Scholz has found the verse. Janssens, who might have heard of it, quotes Amelotte without scruple, as I find in the French Translation of his *Hermenutica Sacra*, (vol. ii. p. 83. Paris, 1828.) "*Celui*

“ *du Vatican, un des plus anciens qu’ on ait, dont parle Anselot [Amelotte].*” Amelotte might have seen a Vatican manuscript containing the verse, though he might have been deceived in his estimation of the age of the manuscript. There are very few manuscripts extant which contain the Epistles of St. John; it is, therefore, less to be wondered, says Bengelius. (§ vi.) Græce hodie vix reperiri Dictum in codicibus Græcis. But the Greek Fathers, Irenæus, Athenagoras, Clemens Alexandrinus, and Basil, in whose writings he found traces of the verse, are more ancient than any Greek manuscripts now extant which omit the verse. The evidence of the verse which he finds in Irenæus is in his *connumeration* of THE WORD with the Father, and the Holy Spirit, which occurs in no other part of the New Testament but in the controverted verse. The evidence of the verse which he finds in Athenagoras, is in the *union* of the Three Divine Persons, which is peculiar to the passage of St. John; and in Clemens Alexandrinus, the designation of the Father, the Son, and the Holy Spirit, as *witnesses*, and the validity of *their* testimony arising from its *threefold* character. In Basil the evidence is the same as in Irenæus,—the connumeration of THE WORD with the Father, and the Spirit,—but in language more strikingly resembling the words of St. John.

I have given this summary of Bengelius’s arguments for the authenticity of 1. John, v. 7. from the *internal evidence* of its text and context, and from the external evidence of the ancient Latin Version, and the citations of the Latin and Greek *Fathers*,—and I lay the greater stress on

his argument,—because the reader, who has read only Mr. Person's account of it, must be misled by his very defective statement. I will therefore now lay before the reader, his account of Bengelius's *concessions* against the verse, and of his defence of it. “Bengelius, whose edition [of the Greek ‘Testament’] was published in 1734, allows in his note on “the passage, that it is in no genuine Manuscript; that “the Complutensian edition is interpolated from the Latin “version; that the Codex Britannicus is good for nothing, “that *no ancient Greek writer cites the heavenly witnesses*; “and that they were neither erased by the Arians, nor “absorbed by the *homœoteleuton*. Surely then the verse “is spurious. No: this learned man finds out *a way of escape*; the passage was of so sublime and mysterious a “nature, that the *secret discipline* of the Church withdrew “it from the public books, till it was gradually lost. Under “what a *want of evidence* must a Critic labour, who resorts “to such an argument! Wetstein and Mr. Griesbach have “in their respective editions given judicious abridgements “of the authorities and arguments *on both sides*; but from “the necessary brevity of notes, some previous intimation “is requisite, before they can be perfectly understood.” (Preface to Letters, p. vii. viii.)

Griesbach and Wetstein speak of Bengelius very briefly, entering into no detail of his argument. More was to be expected in the larger liberty of a preface; and this, Mr. Person has done on *one side* of the question. He has, in the preceding passage enumerated all, and *more than all*, that Bengelius allows *against* the verse; but he says nothing

of his argument *for* the verse, except a single suggestion, which, in the opinion of Bengelius, is not a part of his defence;* I mean the *cause* which he assigns for the omission of the verse in those copies which want it.

Mr. Porson observes that the *brevity* of their abridged accounts of the authorities and arguments on both sides rendered some previous information requisite, in order to make them intelligible. Griesbach notices and disapproves, but does not abridge Bengelius's argument from the Greek Fathers. Wetstein concludes his note with a particular reference to Bengelius's observations on the passage. He does it very briefly both against the verse and for it. In support of the verse, he says, "Bengelius contends operosely, and by "arguments which I do not comprehend, not only "that the eighth verse should precede the seventh, but that "there is an adamantine connection between the two "verses." Mr. Porson supplies the deficiency of Mr. Wetstein's abridged account by a minute enumeration of his arguments *against* the verse, but on the other side, by *bringing* nothing but Bengelius's suggestion of the *Disciplina Arcani*, he leaves that learned writer's account less intelligible than Wetstein has represented it; for his uninformed readers must suppose that it is the only argument which Bengelius brings in support of the verse. Crito thinks otherwise; he says that there is not the slightest reason to infer from Mr. Porson's expression, that many arguments were *not* employed in behalf of the verse. But in order to

* Qui dictum defendunt, non ideo causas cur in tot exemplaribus desit, producere tenentur. (§ xxv. *init.*, and the Gnomon on it *ad fin.*)

make the subject intelligible, the uninformed reader should be told what arguments *were* employed by Bengelius for the verse, and not be left to suppose that he had only *one* “way of *escape*” from the conclusion that the verse is spurious, where *many* were employed to prove it genuine.

Crito says: “All that Mr. Porson means to say, is, “that Bengelius must have greatly distrusted his own “reasoning, when he had recourse *at all* to the supposition “that the verse had been omitted on account of the *Disciplina Arcani*.” If this was Mr. Porson’s meaning, he must have forgot that the *Disciplina Arcani* is no part of Bengelius’s argument for the genuineness of the verse;—that the *genuineness* of the verse is one consideration, and the *cause of its omission* another, and that the two considerations are wholly independent on each other, the defenders of the verse being, in the opinion of Bengelius, under no necessity of accounting for its omission. So little did Bengelius consider it as a *way of escape*, that he mentions it only as a suspicion or conjecture. *Hanc autem ego causam non nisi per modum suspicionis proposui et propono* (§ 27.) He employed the *internal evidence* of the passage to prove that without the seventh verse, something is wanting to the integrity of the passage, and of the Epistle; and brought the Latin Version, with the testimony of the Latin and *Greek Fathers*, to shew *what* is wanting.

Mr. Porson indeed says, that Bengelius *allows* that *no* ancient Greek writer cites the verse. But this is a great mistake, into which Mr. Porson was perhaps misled by Wetstein’s mis-quotation of Bengelius’s words; and not

by Michaelis, though he is in the same error; for the translation of Michaelis's Dissertation in the fourth volume of his Introduction, was not published till 1801, ten years after the publication of Mr. Porson's Letters. Bengelius, according to Mr. Porson, *allows* that "*no ancient Greek writer cites*" the verse; and, according to Michaelis, that "*the ancient Greek Fathers have never quoted the verse.*" Bengelius does *not* allow this, as I have shewn before, though Wetstein makes him say so in the following mis-quotation of his words: *Licet enim visa nube testium hactenus a nobis indicatorum ingenue fateretur: Græca antiqua hujus dicti documenta nulla adhuc cernimus.* Bengelius's own words are: *Græca antiqua hujus dicti documenta, si ab iis quæ. § xxiii. ægre corrogavimus, discesseris nulla adhuc cernimus: "We as yet see no ancient authorities for this verse, except those, which I have with difficulty collected in § xxiii."*

Bengelius, therefore, does *not allow* that "*no ancient Greek writer cites*" the verse, or that "*the ancient Greek Fathers never quoted the verse;*" but, on the contrary, in his xxiiid section, he adduces the authorities of Irenæus, Athenagoras, Clemens Alexandrinus, Basil, Maximus, and the Author of the Prologue to the Canonical Epistles, as containing evidence that the verse was read by the ancient Greek Fathers from the beginning. Of Athenagoras he says, *Mirum ni Johannem respexerit Athenagoras;* of Clemens Alexandrinus, *Alludit Scriptor ad Matth. &c.—sed interveniente utique loco 1 Joh. v. 7.* He speaks of these passages of Athenagoras and Clemens Alexandrinus, as *allegations* of 1 John, v. 7, not indeed in

the express form of quotation, but such as was usual in their times. Minus aperta *allegandi* ratione usi sunt hi scriptor^{es} ex temporum suorum consuetudine. Such, he says, is the passage of Basil, in which THE WORD is connumerated with the Father and the Holy Spirit. And as a reason for thinking that Basil's copy possessed the verse, he says: *Raris codicibus Epistolicis usum fuisse hunc Basilium patet ex iis, quæ supra ad Eph. I. notavimus.*

Wetstein led the way in the misrepresentation of Bengelius's sentiments respecting the ancient Greek Fathers; for both Michaelis and Mr. Porson appear to have been misled by his mis-quotation of Bengelius's words. The mis-quotation deserves the more notice on account of its influence on the opinions of his followers; and because the mistake committed by Wetstein, and propagated by Michaelis and Mr. Porson, is an example of that very common accident in writing, from which originated the omission of the controverted verse. *Græca antiquæ hujus dicti documenta [si ab iis, quæ § xxiii. ægre corrogavimus, discesseris] nulla adhuc cernimus.* Crito thinks it a sufficient answer to the argument from internal evidence in favour of the controverted verse, that the sixth and eighth verses may be read without perceiving the deficiency. "We can perceive no deficiency in the paragraph, —no appearance of uncertainty in the writer,—the whole passage, as it is read in the manuscript, looks as decidedly complete as any other portion of the volume. It would have been utterly impossible to suspect an omission there. Surely then the claim advanced for the clause is utterly unfounded." (p. 76, 77.) In reading

the words of Bengelius, as quoted by Wetstein,—*Græca antiqua hujus dicti documenta nulla adhuc cernimus*,—no one would suspect an omission there, without some previous knowledge of the Apparatus, and especially of his *xxiiid* section. But though we are here sure of the omission, it is much more difficult to account for it, than for the omission of 1 John, v. 7; because there is no near occurrence of similar words at the beginning or the end of the clause, as in the passage of St. John. Any one who is well read in the Apparatus Criticus, and especially in the *xxiiid* section, must feel the want of the excepting clause, and perceive the contradiction which is produced by its absence. So any one who recollects that the witness of the Spirit is, that Jesus is the Son of God,—that the Spirit is one of *three* witnesses recorded in the Gospel of St. John,—and that the Son of God, beside his *own testimony of himself*, appealed in the same Gospel to the testimony of the *Father*, and the *Holy Spirit*, will easily perceive the deficiency of the passage without a verse containing the testimony of the Father, the Son, and the Holy Spirit. And with this recollection in his mind, he will have no difficulty in accounting for the omission of the verse, from the near occurrence of the word *μαρτυρουντες* in the seventh and eighth verses: Ὅτι τρεις εἰσι οἱ ΜΑΡΤΥΡΟΥΝΤΕΣ [ἢ τῇ οὐρανῇ ὁ Πατήρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεις ἐν οἰσιν. Καὶ τρεις εἰσι οἱ ΜΑΡΤΥΡΟΥΝΤΕΣ] ἢ τῇ γῇ τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεις εἰς τὸ ἐν οἰσιν. If the passage be read without the words which are enclosed in brackets, it will stand thus: Ὅτι τρεις εἰσι οἱ ΜΑΡΤΥΡΟΥΝΤΕΣ ἢ τῇ γῇ τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα καὶ οἱ τρεις εἰς τὸ ἐν οἰσιν.

And so it was probably read in the first copy that omitted the verse; for so it is still written in many Latin copies now extant in manuscript, which omit the seventh verse.*

Bengelius was so firmly convinced of the genuineness of the Verse from the irrefragable strength of the internal evidence,—the testimony of the ancient Latin Version—and the citations of some of the most ancient of the Greek and Latin Fathers—that he was most decided in his judgment on the verse; and any thing but indifferent to the retention or the removal of the verse, as Crito appears to represent him, (p. 313,) where he observes that “In his Greek Testament he states his *wish*, that the reader “should *suppose*, as his own judgement should direct, “either the seventh verse to be erased, or the eighth verse “to precede the seventh :—for his own part recommending “the latter supposition.” This expression of apparent indifference does great injustice to the sentiments of Bengelius, both as to the authenticity of the verse, or to its importance in point of doctrine. That learned man preferred, indeed, the transposition of the verses, to their present order; but he condemned the opinion that omitted the seventh verse; and expressly disclaimed any *wish* favourable to the omission;—non ex meo sensu positum esse illud *deleatur*, and accordingly corrected the misinterpreted term to *multi deleverunt*. He had no hesitation in acknowledging the genuineness of the verse; and in utterly rejecting the charge of interpolation. He says in

* Eight manuscripts out of twelve of those which omit the seventh verse, retain *in terra* in the eighth, in the British Museum. See the Preface to *Tracts and Observations on 1 John*, v. 7, p. iii* and lxx.

his Gnomon that the whole dissertation in his Apparatus was directed to the true vindication of the Verse; and he closes that dissertation with declaring, that the Verse can be more certainly recognized, than a part of a leaf of a book long lost, every where sought for, and at length somewhere found, by its agreement in all its exterior points with the part which was not lost: Certius agnosci hoc Dictum, &c. In the fourth Part of his Apparatus, p. 728. He says Fulgidissimum hoc Dictum, *quod tota anima amplector*, non pessime per me vindicatum & explicatum esse agnoscunt alii et maxime Wolfius T. iv. [v.] Curar. p. 298.

Crito, p. 311, says of Bengelius: "He condemned the principle of defending a text because it favoured a particular doctrine." Bengelius certainly did not defend 1 John, v. 7. *merely* because it favoured the doctrine of the Trinity, or the Divinity of Christ, but because he believed the verse to be a genuine text of Scripture. Crito rejects the verse, because he thinks it spurious; I contend for it, because I believe it to be genuine. Bengelius's conviction of the doctrinal importance of the verse as well as its authenticity, must have increased his diligence in its defence. The united influence of these impressions on his pious mind is strongly expressed in the last section of his Dissertation on the passage; with which, therefore, I close this Postscript, and my account of Bengelius's defence of the controverted verse from the *internal evidences*, the Latin Version, the testimony of the Latin Fathers, and from the *ancient Greek documents* of Irenæus, Athenagoras, Clemens Alexandrinus, Basil, Maximus, and the Pro-

logue to the Canonical Epistles. Mirabilis est dispensatio divina non solum in toto verbo, sed etiam in singulis eloquiis, quæ instar siderum varios ortus et occasus habent. (Conf. Gnom. ad Matth. II. 23.) Eamque in hoc maxime loco gravissimo observare fas est; qua factum esse credas, ut testimonium omnium clarissimum de S. Trinitate, extremo ævo Johanneo, quasi apex apostolici testimonii ederetur.—Quem ad modum Jeremias, cap. x., v. 11. idolatriam Babylonicam uno versiculo Chaldaico novis exulibus præscripto refutavit: sic Johannes Socinianum, Antichristianismum, &c. *hoc versiculo*, (non dicemus primitus Latine perscripto, sed hactenus certe Latinorum potissimum opera conservato) redarguit.—Effectus salutaris, quem vis divina hujus quoque scripturæ apud fideles habet, imbecillitate et paucitate documentorum mortalium non imminuitur, neque eorum firmitudine aut multitudine augebitur.

TANTUM.

SINCE the preceding Tract was printed, a learned Friend has proposed to me the following observation: "It appears to me that one of the strongest arguments of your opponents is, that in the controversy with the Arians the disputed verse of St. John was never quoted against them. I wish some satisfactory, or at least probable, reason could be assigned for this." Though I have made it a principal object of the preceding pages to guard my younger readers against the influence of the negative positions†—most confidently pronounced and never proved—on which the whole of the opposition to the controverted verse rests, I will not dismiss this Tract from the press, without a reply here to my Friend's observation and request.

My first answer to this argument of the opponents of the verse is, that their assertion is not true. The passage was quoted against the Arians by the Fathers of the Council of Carthage, in the presence of the Arian Bishops, in the 5th century, and by Fulgentius in the 6th. My next answer is, that it was not only quoted by the Fathers of that Council against the Arians, but that its authority was not disputed by the Arian Bishops who

† Introduction, p. iv. Preface, p. iv. v. xlviii.

were present, nor questioned by any Arian, or other heretic, from the 5th century to the 16th.

Fulgentius quotes the verse as St. John's *testimony* to the Unity of the three Divine Persons; and adds to it Cyprian's *confession* of the same doctrine, which Mr. Porson, by a most perverse interpretation of the passage, (applying the term *confitetur* to Fulgentius, instead of Cyprian,) has distorted into a confession by Fulgentius, that he became acquainted with the verse solely by means of Cyprian, though Fulgentius has previously quoted the passage of St. John as the authority for the Christian faith in the unity of Nature and distinction of Persons in the Trinity; (FOR the Apostle *testifies*—) and quotes the *whole seventh verse*, which Cyprian does not. *Beatus ENIM Johannes Apostolus testatur.—Quod Cyprianus confitetur.* "Confitetur" expresses not Fulgentius's, but Cyprian's confession. The whole passage will be quoted below.

Crito, who thinks there is "wisdom" in not differing from Mr. Porson, follows his example in perverting the language of another passage of Fulgentius from its obvious meaning. "Beatus vero Johannes Apostolus evidenter ait, *Et tres unum sunt* : quod de Patre, Filio, et Spiritu Sancto dictum, sicut superius, cum rationem flagitares, ostendimus: The blessed Apostle, St. John, evidently says, *And the three are one*; which was said of the Father, the Son, and the Holy Spirit, as I have before *shewn*,* "when you demanded of me a reason" [perhaps of the faith which he maintained.]

* Probably by quoting the *whole* verse, as he has done on two other occasions.

“ St. John, then,” (says Crito, p. 272,) “ according to Fulgentius, *evidently says*, ‘ And the three are one.’ “ This, indeed, is an incontrovertible fact.” And yet, in the next page, Crito says, “ In reality, therefore, it is *admitted* by Fulgentius, that St. John does *not*” evidently say “ of the Father, the Son, and the Holy Spirit, “ that the three are one.” This *admission* Crito infers from the words, quod de Patre, Filio et Spiritu Sancto dictum, sicut superius, cum rationem flagitares, ostendimus: “ which is said of the Father, the Son, and the Holy Spirit, AS I HAVE BEFORE SHEWN, WHEN YOU REQUIRED A REASON.” From these words, Crito infers, by a most extraordinary license, that Fulgentius *acknowledges* that the unity of the Father, the Son, and the Holy Spirit “ is a point to be made out by implication,—by deduction “ —as he has before shewn, when his opponent demurred “ upon the matter.” Where does Crito find this acknowledgment? There is no evidence whatever, beyond *the language of the passage*, to show *in what manner* Fulgentius had proved that the words “ And these three are one,” were said of the Father, the Son, and the Holy Spirit: for the passage is a fragment of a work that is lost. But *the language of the passage* shews *how* it was proved. For *evidently* to SAY, “ *And the three are one,*” is to SAY so in *express words*, and therefore not by implication* and deduction. And yet Crito ventures to affirm, that it was a point made out by implication and deduction; and from this hazardous affirmation, he pronounces the following

* EVIDENTER, manifestè, apertè, opposed to IMPLICITE, involutè, absconditè.

most unwarrantable conclusion : “ *Here, then, we have a clear proof, that Fulgentius, when closely pressed,* had it not in his power to adduce the seventh verse as a portion of St. John’s Epistle.*” P. 273.

If my reader does not think it as unwise to differ from Crito, as *he* does to differ from Mr. Porson, he will, if I mistake not, be surprised to find that any one accustomed, as Crito must have been, to habits of strict reasoning, should come to such a conclusion, and so *clear a proof*, from unknown and undiscoverable premises, especially as he had before him Fulgentius’s own words in passages from two other treatises now extant, (*De Trinitate* and *Contra Arianos*), both of which passages indisputably prove, that Fulgentius had it in his power to adduce the seventh verse, and did adduce it. Griesbach admitted that Fulgentius had the verse in his copy; and (as we shall see presently) even Crito admits that Fulgentius quotes it in his *Treatise on the Trinity*.

En habes in brevi alium esse Patrem, alium Filium, alium Spiritum Sanctum; alium et alium in Persona, non aliud et aliud in natura: et idcirco *Ego*, inquit, *et Pater unum sumus. Unum ad naturam referre nos docent, sumus ad personas. Similiter et illud: Tres sunt inquit, qui testimonium dicunt in cælo; Pater, Verbum et Spiritus: et hi tres unum sunt. Audiat SABELLIUS sumus, audiat tres; et credat esse tres personas. Audiat scilicet et ARIUS unum, et non differentis Filium dicat esse naturæ; cum natura diversa, unum dici nequeat.*” (*De Trinitate*, c. iii.)

* Compare this fiction with Mr. Porson’s “romance,” quoted below in p. 61, Note, concerning the inability of the orthodox Fathers at the Council of Carthage, to verify their quotation of 1 John, v. 7.

Fulgentius gives no name to either of the quotations, being well known passages of Scripture; and Crito is here constrained to say of the latter of the two, that it is a quotation of *the verse*: “Fulgentius” *adduces the verse* as an *express evidence* of the Divine “unity;” though it is quoted without the name of St. John.

In the treatise *Contra Arianos*, Fulgentius again quotes the verse, and here expressly on the authority of St. John.

In Patre ergo et Filio et Spiritu Sancto unitatem substantiæ accipimus; personas confundere non audemus. Beatus enim Johannes Apostolus testatur; *Tres sunt qui testimonium perhibent in cælo, Pater Verbum et Spiritus Sanctus; et tres unum sunt.* Quod etiam beatissimus Martyr Cyprianus, in epistola *de Unitate Ecclesiæ* confitetur; dicens, “Qui pacem Christi et concordiam rumpit, adversus Christum facit: qui alibi præter Ecclesiam colligit, Christi Ecclesiam spargit.” Atque ut unam ecclesiam unius Dei, esse monstraret, hæc confestim testimonia de Scripturis inseruit: “Dicit Dominus, *Ego et Pater unum sumus*: et iterum, de Patre, Filio et Spiritu Sancto, scriptum est, *Et hi tres unum sunt.*” Non ergo ex tribus partibus unum colimus Deum, &c. (*Contra Arianos.*)

“We believe the unity of the Three Divine Persons;” “For St. John *testifies*—.” We have here, then, the 7th verse quoted by Fulgentius against the Arians as an express evidence of the unity of the Father, the Son, and the Holy Spirit; and as the ground of his faith in that unity. If Fulgentius had quoted only the last clause of the verse, as Cyprian does, there might have been some

pretence for saying, that he was acquainted with it solely by means of Cyprian. But he quotes the *whole* verse, which Cyprian does not. And derives it from the *testimony* of St. John, not from the *confession* of Cyprian. Cyprian *confesses* the same faith with St. John; but he quotes the words of the Apostle not to prove the unity of the Deity, but the unity of the Church from the unity of God. Fulgentius uses the word *confitetur* not in the sense which Mr. Porson ascribes to it, but in the Scripture sense: “Whosoever shall *confess* me before men, him will I *confess* before my Father which is in Heaven.”—The Pharisees *confess* the doctrine of the Resurrection and of Angels and Spirits.

I need not add more to disprove the assertion that, in the controversy with the Arians, the disputed verse of St. John was never quoted against them, or the opinion that Fulgentius became acquainted with the verse solely by means of Cyprian.

Jerome’s “genuine” version, of the fourth century, (first published by Martianay and re-edited by Valarsius) with the testimonies of the Council of Carthage in the fifth century, and of Fulgentius in the sixth, both to the authenticity of the 7th verse, and to the right interpretation of its doctrines, are of inestimable value, because, by setting at nought all the doubts and cavils arising from the allegorical interpretation of the 8th verse, they fully ascertain the origin of Cyprian’s quotation, and Tertullian’s allusion. We know that Tertullian, Cyprian, and Jerome were learned in the Greek language, and that Jerome’s version was formed on the most scrupulous collation of the Greek original, and that the most ancient copies of his version

have the 7th verse. Of the existence therefore of the verse in the Greek text of the second, third, and fourth centuries, there seems to be no just room to doubt. But from the peculiar liability of the controverted passage to variations of the text, and to omissions, there probably have always been, as there now are, some Latin copies which omit the seventh verse and retain the eighth, or omit the eighth and retain the seventh. Of such unfaithful Latin copies as omitted the seventh verse, we find a complaint in the Prologue to the Canonical Epistles, which goes under the name of Jerome, and which even in the ninth century was considered as ancient, and was then ascribed to Jerome. In this ancient document, by whomsoever written, we are informed that in the writer's time there were Latin copies which omitted the verse, and Greek copies which contained it. "In qua (Johannis "Epistola) etiam ab infidelibus translatoribus multum "erratum esse a fidei veritate comperimus, trium tantum "vocabula, hoc est, aquæ, sanguinis, et spiritus in sua "editione ponentibus, et Patris Verbique ac Spiritus "testimonium omittentibus, in quo maxime et fides Ca- "tholica roboratur, et Patris ac Filii ac Spiritus Sancti "una Divinitatis substantia comprobatur." The primitive existence of the verse being ascertained, its authenticity would not have been affected, even if it had not been quoted in the controversy with the Arians, or on any other occasion, where it might have been most expected.

Crito will, perhaps, admit, that what Mr. Porson thought "*the strongest proof*" of spuriousness in the controverted verse, may be considered as a test of his whole argument,

stantis vel cadentis argumenti. Mr. Porson, then, was of opinion, that “*the strongest proof* that the verse is “spurious, may be drawn from the Epistle of Leo the Great to Flavianus on the *Incarnation*.—In this Epistle he quotes part of the fifth chapter, from the fourth to “the eighth verse, and omits the heavenly witnesses.” (Letters, p. 378, 379.) In the Introduction prefixed to this Tract, I have said, that “on negative positions rests “the whole strength of the opposition to the authenticity “of the seventh verse.” Of this whole strength “*the “strongest*” point is placed by Mr. Porson in Leo the Great’s *omission* of the *seventh verse* in his Epistle on the *Incarnation*. The arguments against the authenticity of the verse being built altogether on negative positions, if the strongest of these positions should give way, the whole superstructure of objections to the verse will, probably, like the House of Dagon, soon come to the ground.

The reader, who has been fascinated by the erudition and wit, the pleasantries and “romances,”* of Mr.

* In p. 271 of his Letters, Mr. Porson says: “I acknowledge that I “have used a little *romance* in the beginning of this story.” In p. 334, he says: “If I were disposed to make a *romance* in imitation of Victor, I “should say, that when the Arians came to the text of the heavenly witnesses, “quoted in the confession, they demanded in what part of St. John’s writings “they were extant, and, upon detecting the fraud, they broke off the con- “ference.” This *romance* of Mr. Porson’s—his favourite charge of fraud against the orthodox—has no countenance from any contemporary or subsequent authority. And what the learned Professor calls the *romance* of Victor, is attested by Procopius, an heathen contemporary, as well as by Justinian; and was not doubted by Grotius. In the *third* Part of my Vindication of 1 John, v. 7. I shall give a further account of the critical fictions, suppositions, “romances,” and “management,” in the Letters to Archdeacon Travis.

Porson, in the discussion of the grave and important subject of his *Letters,—the testimony of the Heavenly Witnesses*,—if at length he have his judgment at liberty, may form a competent estimate of the validity of the negative argument, and the ultimate issue of Mr. Porson's labours against the authenticity of the seventh verse, from this his "*strongest proof* that the verse is spurious;" namely, that Leo the Great, in his Epistle on the *Incarnation*, omits the seventh verse, which is an evidence not of the *Incarnation* of the Word, but of his Divinity. Now whether Leo omitted the verse, because it was foreign to his purpose, or because it was not in *his* copy, the omission of the verse by a writer of the fifth century is of no weight against the existence of the verse in *other copies* even of his own century, (proved by Eucherius's and Eugenius's testimonies; and Fulgentius's repeated quotation of it,) still less is it of any weight against the existence of the verse in Jerome's genuine version in the fourth,—and its evidence in the writings of Tertullian and Cyprian in the two preceding centuries. If, then, Mr. Porson's "*strongest proof* that the verse is spurious," is *no proof* at all, it may excite a doubt, even in Crito's mind, of the soundness of his whole argument; and may convince him, that the *Vindication* of Mr. Porson's objections to the verse, and of the critical principles which support them, is a work of more difficult accomplishment than he imagined. Though the *subject* of Leo's Epistle to Flavianus,* as expressed in the passage of Mr. Porson's Letters before

* Epistola Leonis Magni ad Flavianum Græco-Latina. Hamburgi 1614.

quoted, shews explicitly enough, why the seventh verse was foreign to the writer's purpose; yet, as this celebrated Epistle is not in every body's hands, the following extracts from it, relative to the *human nature* of Christ, and to *redemption by his blood*, may not be unacceptable to the reader :

Cap. II. initio, Speaking of Eutyches, he says: *Nesciens igitur quod deberet de Verbi Dei incarnatione sentire—*

Putavit Dominum nostrum Jesum Christum, non nostræ esse naturæ—p. 17.

Cap. V. Quæ fidei sacramento Eutyches ita nimium æstimandus est vacuus, qui naturam nostram in unigenito Dei filio nec per humilitatem mortalitatis, nec per gloriam resurrectionis agnovit: Nec sententiam B. Apostoli & Evangelistæ Johannis expavit, dicentis: *Omnis spiritus, qui confitetur Jesum Christum in carne venisse, ex Deo est; & omnis spiritus, qui solvit Jesum Christum, ex Deo non est; et hic est Antichristus.* (p. 35, 37.)

Si Christianam suscipit fidem, & a prædicatione Evangelii suum non avertit auditum, videat, quæ natura transfixa clavis pependerit in crucis ligno, & aperta per militis lanceam latere crucifixi, intelligat, unde sanguis & aqua effluxerit, ut Ecclesia Dei et lavacro rigaretur et poculo—Audiat et B. Petrum Apostolum prædicantem quid sanctificatio Spiritus per aspersionem fiat *sanguinis Christi*. Nec transitorie legat ejusdem Apostoli verba, dicentis: *Scientes quod non corruptibilibus argento & auro redempti estis ex vana vestra conversatione paternæ traditionis, sed pretioso sanguine, quasi agni incontaminati & immaculati, Jesu Christi.* B. quoque Johannis Apostoli testimonio

non resistat, dicentis ; *Sed sanguis Jesus Christi emundat nos ab omni peccato. Et iterum, Hæc est victoria, quæ vincit mundum, fides nostra. Et quis est, qui vincit mundum, nisi qui credit, quoniam Jesus Christus est filius Dei. Hic est, qui venit per aquam & sanguinem. Jesus Christus; non in aqua solum, sed in aqua & sanguine. Et Spiritus est, qui testificatur, quoniam Spiritus est Veritas. Quoniam tres sunt, qui testimonium dant, Spiritus, aqua, & sanguis; et hi tres unum sunt.*

By the failure of the strongest *negative* arguments against the verse, the *affirmative* internal argument remains an unanswerable evidence of the authenticity of the verse, supported too, as it is, by the authority of two existing Greek MSS. (Dublin and Vatican), written before the sixteenth century, as well as of the MSS. from which the *Princeps Editio* and Erasmus's third edition were printed, the Greek MSS. which were known to contain the verse in the ninth century, and the evidence of Jerome's version from Greek MSS. of the fourth.

In my reply to Crito's *Vindication*, I have endeavoured to confine myself, as much as possible, to the general subject of our inquiry. There is, however, one passage of his work which I here notice, because, though Crito has made it wholly personal by declining to connect it with the general subject, it has, nevertheless, an important connection with it. The following remark is the subject of Crito's animadversion : (p. 40, 41.)

“ In the second chapter of this [first] Epistle of
 “ St. John, v. 23, the words *he that acknowledgeth*
 “ *the Son, hath the Father also*, are printed in
 “ italics in the common version, because they are
 “ not in the *received text*. It is no longer ago than
 “ the year 1782, that they were first admitted into
 “ the text by Matthæi in his edition of the New
 “ Testament authority of MSS.”

The original words : ὁ ὁμολογῶν τὸν υἱόν, καὶ τὸν πατέρα ἔχει,
 are in *no* edition of the *received text*; and, therefore,
 Matthæi says in his Note : *Non dubitavi in contextum*
recipere.—Crito's observation on my remark is as follows :

“ With the argument, which is built on this
 “ foundation, I have no concern. My business is
 “ to *lay bare* to the reader's observation the foun-
 “ dation itself.”

Quid dignum tanto—? What has Crito “laid bare”?
 The reader must have expected the exposure of some
 vital defect in the inquiry,—the loss of some “*strongest*
 “*proof*,”—the excision of which would endanger all the
 other evidences of authenticity, and the critical character
 of the whole argument. But what does it amount to?
 It consists in ascribing to Matthæi's edition of the New
 Testament a priority in the restoration of a long lost
 clause, which Matthæi's own words *appeared* to claim :
Non dubitavi in contextum recipere.—This *apparent*
 claim was the *foundation* of my remark, which Crito
 ought to have “laid bare;” but instead of it, he says :
 “ It is singular enough, that the *first* edition, to which I
 “ referred,—that of Beza in 1588, in *constant use*,—should

"have preserved *in the text* the clause under consideration." Crito also notices the editions of 1582, 1642, 1664, and Dr. Harwood's of 1776, besides Colinaeus's of 1534. But he has not informed his readers that *none* of these are editions of the *received text*, which descended from Stephens's text through the Elzevirs to the edition of Bishop Fell, and from that through Mill's and Wetstein's to the last Oxford edition in 1827, by Bishop Lloyd. The clause was first printed in the text by Colinaeus in 1534, but was omitted in all Erasmus's editions before and after that date, and by R. Stephens in his editions. Beza, therefore, when he inserted it in his third edition of 1582, said, *Restitui ex quatuor codicibus*, without any reference to Colinaeus. It was contained in the text of editions which were propagated from Beza's; but continued to be uniformly omitted in all editions of the *textus receptus*. The editions, therefore, which Crito has brought to contradict Matthæi's *apparent* claim of priority in the restoration of the last clause of 1 John, ii. 23, affords no contradiction to the argument which is founded on the passage.

So much for Crito's discovery. With the argument, which I built on this omission of a genuine text of St. John, Crito professes to "have no concern." But the general subject of our inquiry is intimately connected with it. For we find from the history of this passage, that a clause may be omitted in many, if not a majority of Greek MSS.—in the first critical editions, which were printed from MSS.—and in every edition of the *textus receptus*, and yet be a genuine part of Scripture.

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